The Services of
GREAT AND HOLY WEEK AND PASCHA

According to the Use of the Self-Ruled
Antiochian Orthodox Christian Archdiocese
of North America

Arranged and Edited by
V. REV. FATHER JOSEPH RAHAL

ANTAKYA PRESS
Englewood, New Jersey 07631-5238

TABLE OF CONTENTS

Table of Contents v

Letter for the Third Edition from Metropolitan PHILIP vii

Preface to the Third Edition ix

Bridegroom Orthros of Holy Monday 1

Divine Liturgy of the Presanctified Gifts for Monday 33

Bridegroom Orthros of Holy Tuesday 91

Divine Liturgy of the Presanctified Gifts for Tuesday 123

Bridegroom Orthros of Holy Wednesday 181

Divine Liturgy of the Presanctified Gifts for Wednesday 215

The Service of Holy Unction 271

Vesperal Divine-Liturgy of Saint Basil
Commemorating the Last Supper of Christ 325

Orthros of Great and Holy Friday
The Reading of the 12 Passion Gospels
and the Procession of the Holy Cross 385

The Royal Hours 451

Great Vespers of Holy Friday
The Taking Down from the Cross
and the Entombment in the Bier 505

Orthros of Great and Holy Saturday
The Lamentation Service 535

The Vesperal Divine-Liturgy of Saint Basil
Commemorating Christ's Victory over Death 589

Great and Holy Pascha

The Midnight Office 655

The Resurrection Service 668

Orthros of Great and Holy Pascha 670

Divine Liturgy of Great and Holy Pascha 695

The Paschal Homily 746

The Agape Vespers 749

APPENDICES

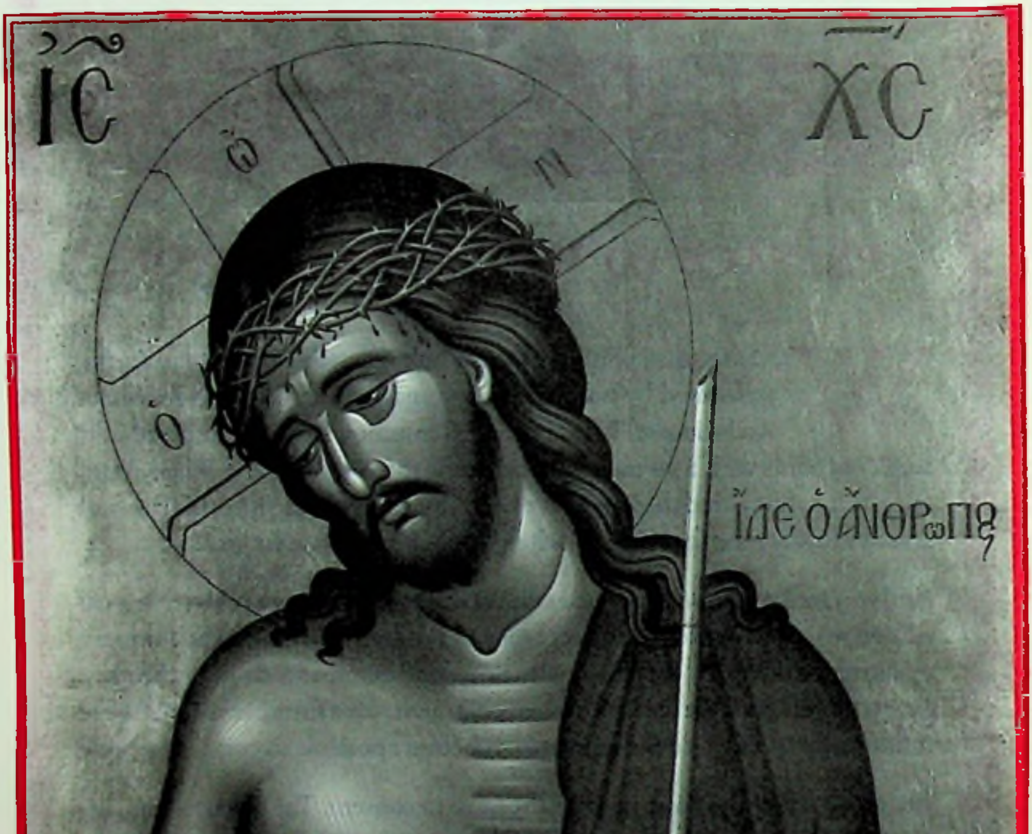
The Twelve Orthros Prayers 769

The Seven Prayers of Light (for Vespers) 774

The Kairon Service of Pascha & Bright Week 777

The Paschal Greeting in Various Languages 781

The Agape Vespers' Gospel in Various Languages 785


IC
XC
Ὁ ὬΝ
ΙΔΕ Ὁ ἌΝΘΡΩΠΟΣ

BRIDEGROOM ORTHROS

Of Great & Holy Monday

Sung on Sunday Evening by Anticipation

PREPARATION

The priest vests in exorasson and epitrachelion.

Standing before the holy table facing east, the priest makes three metanias, saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

THE BLESSING

The priest opens the curtains and holy doors, then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The reader or the deacon, standing at the reader's stand, says:

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (12 times)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

THE ROYAL PSALMS

The priest then takes up the small hand censer and does the great censing. The reader intones the following two psalms.

Psalm 19

MAY the Lord hear thee in the day of tribulation: may the Name of the God of Jacob protect thee. May he send thee help from the sanctuary: and defend thee out of Zion. May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat. May he give thee according to thine own heart; and confirm all thy counsels. We will rejoice in thy salvation; and in the Name of our God we shall be exalted. The Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers. Some trust in chariots, and some in horses: but we will call upon the Name of the Lord our God. They are bound, and have fallen, but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

Psalm 20

IN thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee: and thou hast given him length of days for ever and ever. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance. For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved. Let thy right hand be found by all thy enemies: let thy right hand find out all them that hate thee. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them. Their fruit shalt thou destroy from the earth: and their seed from among the children of men. For they have intended evils against thee: they have devised counsels which they have not been able to establish. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

The reader or deacon continues by saying the following troparion, kontakion and theotokion.

Reader: O Lord, save thy people, and bless thine inheritance, granting to thy people victory over all adversaries, and by thy Cross, preserving thine estate.

Glory to the Father and to the Son and to the Holy Spirit.

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who canst not be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

THE EKTENIA

The priest, standing before the holy table facing east, censes and intones the petitions of the following ektenia.

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (thrice)

Standing at the south side of the holy table and censing, the priest says:

Priest: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (thrice)

Standing at the east side of the holy table and censing, the priest says:

Priest: Again we pray for our father and Metropolitan, N., (our Bishop, N.,) and all our brethren in Christ.

Choir: Lord, have mercy. (thrice)

Standing at the north side of the holy table, the priest censes the holy table and then the prothesis while he says:

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen. Bless, Father, in the Name of the Lord.

Standing before the holy table facing east, the priest makes the sign of the cross over the gospel book with the censer, saying:

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always; now and ever, and unto ages of ages.

Choir: Amen.

The priest gives away the censer.

Reader: Glory to God in the highest, and on earth peace, good will among men. (thrice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (twice)

THE SIX PSALMS

The reader continues by reading the Six Psalms, while the priest says the twelve Orthros prayers, on page 769.

Psalm 3

LORD, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. I laid me down and slept; I awaked; for the Lord sustained me.

I laid me down and slept; I awaked; for the Lord sustained me.

Psalm 37

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Psalm 62

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: Thy right hand upholdeth me.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Psalm 87

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

Psalm 102

BLESS the Lord, O my soul: and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

Psalm 142

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: Cause me to know the way wherein I should walk: for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will: for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy Name's sake. For thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

Thy spirit is good; lead me into the land of uprightness.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O Lord our hope, glory to thee.

THE LITANY OF PEACE

When the reader has completed the Six Psalms, the deacon intones the petitions of the litany of peace.

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, N., (our Bishop, N.,) for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honour, and worship, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

ALLELUIA VERSES

(Tone 8)

Chanter: My spirit seeks thee early in the night watches, for thy commandments are a light on the earth.

℟. Alleluia, alleluia, alleluia.

Learn righteousness, ye that dwell upon the earth.

℟. Alleluia, alleluia, alleluia.

Zeal shall seize upon an untaught people, and now, fire shall devour the adversaries.

℟. Alleluia, alleluia, alleluia.

Bring more evils upon them, O Lord, bring more evils upon those who are glorious upon earth.

℟. Alleluia, alleluia, alleluia.

The Procession with the Bridegroom (Nymphios) Icon

A procession with the icon of the Bridegroom (Nymphios) is made during the chanting of the Troparion, Behold the Bridegroom.

The people bless themselves with the sign of the Cross as the priest carrying the icon passes them.

The procession takes place in this way:

1) During the alleluia verses, the altar boys should get torches, fans, and censer ready;
2) At the end of the alleluia verses, the lights may be dimmed a little more for the procession;
3) At the end of the alleluia verses the censer is handed to the priest who censes the Bridegroom (Nymphios) icon and returns the censer to the deacon (or altar boy);
4) As the priest begins to chant slowly the Troparion, Behold the Bridegroom, he carries the icon in the procession through the church as in the Great Entrance during the Divine Liturgy;
5) When the procession reaches the middle of the solea, the priest carries the icon around the stand three times and then places the icon on its stand;
6) The priest then censes the icon nine times; and
7) Finally the priest makes three prostrations before the icon, kisses it, and then returns to the sanctuary with the altar boys.

TROPARION

(Tone 8)

Priest: **Behold, the Bridegroom cometh at midnight, and blessed is the servant whom he shall find awake. But he whom he shall find neglectful is verily unworthy. Behold, therefore, my soul, beware, lest thou fallest into deep slumber, and the door of the kingdom be closed against thee, and thou be delivered to death. But be thou wakeful, crying, Holy! Holy! Holy! art thou, O God. ☩ Through the intercessions of the incorporeals, have mercy on us. (thrice with different endings)**

Second Ending:

Chanter: As above with this ending: ☩ Through the intercessions of (the Patron Saint of the Parish), have mercy on us.

Third Ending:

Chanter: As above with this ending: ☩ Through the intercessions of the Theotokos, have mercy on us.

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The people respond Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thine is the majesty, and thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest puts on the phelonion now.

KATHISMATA

(Tone 1; to the melody, *"The soldiers standing guard"*)

Chanters: Verily, on this very day shall be revealed to the world the solemn Passion as a saving light; for of his own goodness Christ shall come to suffer. And he who holdeth everything in the hollow of his hand condescendeth to be suspended on a tree to save mankind.

(to the same melody)

O thou unseen Judge, how wast thou seen in the flesh, and how camest thou to be slain in the body by breakers of the law, who by thy Passion judge our case? Wherefore, we address unto thee magnification and praise, O Word, and in unison we offer glory to thy power.

(Tone 8; to the melody, *"The wisdom and word of God"*)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Verily, this present day ushers in with splendour the Passion of the Lord. Come, therefore, O ye lovers of the feast, let us welcome it with songs; for the Creator cometh to accept crucifixion, examination, and lashes, and to be condemned by Pilate, smitten on his face by a servant, and to bear all things to save mankind. Wherefore, do we cry out unto him; O Christ our God, who lovest mankind, grant forgiveness of sins to them who in faith do worship thy pure Passion.

THE ORTHROS GOSPEL

(St. Matthew 21:18-43)

The deacon faces the people, lifts his orarion, and says:

Deacon: And that we may be accounted worthy to hear the holy gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

AT that time, as Jesus was returning to the city, he was hungry. And seeing a fig tree by the wayside he went to it, and found nothing on it but leaves only. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once. When the disciples saw it they marvelled, saying, "How did the fig tree wither at once?" And Jesus answered them, "Truly I say to you, if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done. And whatever you ask in prayer, you will receive, if you have faith."

And when Jesus entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus answered them, "I also will ask you one thing; and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men?" And they reasoned among themselves, "If we say, 'From heaven', he will say to us, 'Why then did you not believe him?' But if we say 'From men', we are afraid of the multitude; for all hold that John was a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things."

"What do you think? A man had two sons; and he went to the first and said, 'Son, go and work in my vineyard today.' and he answered, 'I will not'; but afterward he repented and went. And he went to the second and said the same; and he answered 'I go, sir', but did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believe him."

"Hear another parable: There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to Jesus, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons."

Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."

Choir: Glory to thee, O Lord. Glory to thee.

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

THE CANON

1st Ode. *Tone 2.*

Heirmos

Chanter: Let us praise the Lord, by whose divine command the raging and uncharted sea was dried up, and who led the children of Israel through it, for in glory he hath been glorified.

Glory to the Father and to the Son and to the Holy Spirit.

Truly the ineffable condescension of the Word of God, even Christ, who is himself God and Man, was not accounted robbery, for he is God and taking the likeness of a servant, as he revealed to his disciples; for in glory he hath been glorified.

Both now and ever, and unto ages of ages. Amen.

Yea, I the Creator, rich in Godhead, came myself to serve poor Adam, whose likeness I took willingly, and to give myself as a redemption for him, for I am without suffering as to my Godhead.

Katavasia

Let us praise the Lord by whose divine command the raging and uncharted sea was dried up, and who led the children of Israel through it, for in glory he hath been glorified.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of peace and the Saviour of our souls, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: Jacob wailed the loss of Joseph while that brave youth was sitting in a chariot like an honoured king; for at that time, not having enslaved himself to the pleasures of Egypt, he was glorified instead by God, who looketh into the hearts of men, and who granteth them incorruptible crowns.

OIKOS

Reader: Let us add wailing to wailing, shedding tears, and mourning with Jacob for chaste Joseph of perpetual memory, who was enslaved in the flesh. But his soul he preserved free, and he was lord over all Egypt; for God granteth his servants incorruptible crowns.

SYNAXARION

Reader: On this day begins the anniversary of the holy Passion of the Saviour, he of whom Joseph of exceeding beauty is taken as the earliest symbol; for this Joseph was the eleventh of the sons of Jacob, and because his father loved him exceedingly, his brothers envied him and threw him into a pit. Then they took him out and sold him to strangers, who sold him in Egypt. He was slandered for his chastity, and was thrown into prison. But finally he was taken out of prison, and he attained a high rank, and received honours worthy of kings, becoming governor of the whole of Egypt, whose people he supported. Thus he symbolized in himself the Passion of our Lord Jesus Christ and his consequent great glory. (Genesis 40; 41)

To the remembrance of Joseph is added the story of the fig tree which the Lord cursed on this day (corresponding at that time to the nineteenth of the month of March) because of its barrenness, so that it dried up. The fig tree was a symbol of the Council of the Jews which did not show the necessary fruits of virtue and righteousness, so that Christ stripped it of every spiritual grace. (Matthew 21:18-20)

Wherefore, by the intercessions of the all-comely Joseph, O Christ, have mercy upon us. Amen.

THE CANON, *Continued*

8th Ode. *Tone 2.*

Heirmos

Chanter: Verily, the fire was fed with measureless matter and did flee with trembling from the agreement of the pure youths and from their bodies, which were free of corruption. And when its ever rising flames had subsided, they shouted, crying, Praise the Lord, all his works; exalt him more and more unto the ages.

Glory to the Father and to the Son and to the Holy Spirit.

As the Saviour went unto his Passion, he said to his beloved, If ye keep my commandments then all will know that ye are my disciples. Be at peace one with another and with all, and be of humble mind that ye may be exalted. Know that I am the Lord, and praise and exalt me more and more unto the ages.

Both now and ever, and unto ages of ages. Amen.

Let your order be contrary to the order of the Gentiles, who practice lordship over their own kind; for such are not of mine, and their absolute purpose is to gain rulership. Wherefore, whosoever desires among you to be first, let him be last of all and know that I am the Lord, and praise and exalt me more and more unto the ages.

We praise, bless, and worship the Lord.

Katavasia

Verily, the fire was fed with measureless matter and did flee with trembling from the agreement of the pure youths and from their bodies, which were free of corruption. And when its ever rising flames had subsided, they shouted, crying, Praise the Lord, all his works; exalt him more and more unto the ages.

THE NINTH ODE

At the conclusion of the 8th ode, the deacon stands in the holy doors, faces the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion and says:

Deacon: The Theotokos and Mother of the Light, let us honour and magnify in song.

While the choir chants the ninth ode, the deacon asks the blessing of the priest upon the incense and does the great censing — exiting the sanctuary through the north door and entering through the south door.

Tone 2.

Heirmos

Choir: O Christ our Creator, thou hast magnified thy mother, the Theotokos, from whom thou didst put on the body, like unto ours in the Passion, and delivered us from our ignorance. Wherefore, we bless her through all generations, and thee we magnify.

Glory to the Father and to the Son and to the Holy Spirit.

O Wisdom of all, thou didst declare unto thy disciples, saying: Put away all the filth of passion, and take unto yourselves a steadfast mind, worthy of the kingdom divine wherein ye shall be glorified and shall shine more brightly than the sun.

Both now and ever, and unto ages of ages. Amen.

Thus, O Lord, thou didst say to thy disciples: Look unto me, and be not exalted in your own minds, but die with the humble. Drink the cup that I drink; for ye shall be glorified with me in the kingdom of my Father.

Katavasia

O Christ our Creator, thou hast magnified thy mother, the Theotokos, from whom thou didst put on the body, like unto ours in the Passion, and delivered us from our ignorance. Wherefore, we bless her through all generations, and thee we magnify.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION

Tone 3. Special Melody.

Chanters: I behold thy bridal chamber richly adorned, O my Saviour; but I have no wedding garment to worthily enter. Make radiant the garment of my soul, O Giver of Light, and save me. (thrice)

PRAISES

Tone 1.

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Tone 1.

Praise him for his mighty acts: praise him according to his excellent greatness.

At the time when the Lord was coming to his voluntary Passion, he said to his disciples on the way: Behold, we go up to Jerusalem, and the Son of Man shall be delivered even as it was written. Wherefore, let us, O brethren, walk along with him with consciences free from stain and be crucified with him, and with him let us kill the pleasures of life, that we may live with him, and that we may hear him say, I am not ascending to the earthly Jerusalem to suffer, but to my Father and your Father, to my God, and your God, that I may draw you with me unto the Jerusalem above in the kingdom of heaven.

Tone 5.

Praise him with the timbrel and dance; praise him with stringed instruments and organs.

O believers, having arrived at the saving Passion of Christ, let us praise his ineffable long-suffering, that by his compassion may he raise us who are dead in sin; for he is good and the Lover of Mankind.

Tone 5.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

When thou wast going to thy Passion, thou didst take thy disciples aside assuring them, saying unto them: How can it be that ye do not recall the words that I spake to you before; that no prophet is killed except in Jerusalem, as it is written? And now the time hath come concerning which I told you; for behold, I shall be delivered unto ridicule at the hands of sinners, who shall nail me upon the Cross, deliver me to the tomb, and account me dead and abandoned. But be of good cheer; for I will rise on the third day, for the joy of the faithful and their eternal life.

THE LITTLE DOXOLOGY

Reader: Thine is the glory, O Lord our God, and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, and have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy Name forever. Amen.

Let thy mercy be upon us, O Lord, as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Master, make me to understand thy commandments.

Blessed art thou, O Holy One, enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever; O despise not the works of thy hands.

To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Standing at his place before the holy doors, the deacon intones the petitions of the litany of supplication.

Deacon: Let us complete our morning prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defence before the dread judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the God of mercies and of bounties, and of love toward mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Bowing to the icon of Christ, the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

Facing east and bowing low before the holy table, the priest says:

Priest: O holy Lord, who dwellest on high and regardest the humble of heart, and with thine all-seeing eye dost behold all creation, unto thee have we bowed the neck of our soul and body, and we entreat thee: O Holy of holies, stretch forth thine invisible hand from thy holy dwelling-place, and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind, vouchsafing unto us thy earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE APOSTICHA

Tone 5.

Chanter: The mother of the sons of Zebedee, O Lord, not being equal to the mystery of thine ineffable dispensation, begged thee to grant her two sons the honours of a temporal kingdom. But instead, thou didst promise thy beloved that they should drink the cup of death, the cup which thou didst say thou wouldest drink before them for the purification of all sins. Wherefore, we cry unto thee, O salvation of our souls, glory be to thee.

Stichos.

We were filled in the morning with thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad: for the days wherein thou hast humbled us, for the years wherein we have seen evil. And look upon thy servants, and upon thy works, and do thou guide their sons.

Thou didst teach thy disciples, O Lord, to think on that which is more perfect and didst tell them not to imitate the Gentiles in lordship over the lowly, saying: Let it not be so among you, my disciples; for I have become poor of my own will. And the first among you, let him be the servant of all; and the ruler, as the one who is ruled; and the foremost, let him be the last; for I have come to serve poor Adam and to give myself as a redemption for the many who cry, glory be to thee.

Stichos. *Tone 8.*

And let the brightness of the Lord our God be on us: prosper thou the work of our hands, O prosper thou our handiwork.

Let us, O brethren, be awed at the rebuking of the fig tree which dried up for the lack of fruit. Let us offer fruits worthy of repentance to Christ who granteth us the great mercy.

Tone 8.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

The tempter verily found the Egyptian Eve a second time, and hastened to trip up Joseph with words of flattery. But he left his robe and ran away from sin, being not ashamed of his nakedness, as the first creatures before their disobedience. Wherefore, by his intercessions, O Christ, have mercy on us.

Priest: It is a good thing to confess unto the Lord, to sing praises to thy Name, O Most High, to show forth thy mercy in the morning and thy truth by night.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: Jacob wailed the loss of Joseph while that brave youth was sitting in a chariot like an honoured king; for at that time, not having enslaved himself to the pleasures of Egypt, he was glorified instead by God, who looketh into the hearts of men, and who granteth them incorruptible crowns.

Reader: Lord, have mercy. (40 times)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

More honourable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without stain bearest God the Word and art truly Theotokos: We magnify thee.

Bless, Father, in the Name of the Lord.

Priest: Christ our God, the Existing One, is blessed, always; now and ever, and unto ages of ages.

Reader: Amen.

O Heavenly King, strengthen our civil authorities, establish the Faith, pacify the nations, give peace to the world, protect this city, place our departed fathers and brethren in the dwellings of the just, and of thy goodness and mercy, receive us also who come to thee with penitence and thanksgiving.

PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience, and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

PRAYERS BEFORE THE HOLY DOORS

The priest, standing in the holy doors, bows toward the icon of Christ on the iconostasis, saying:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

THE LITTLE DISMISSAL

Standing in the holy doors, facing the people, the priest says the little dismissal.

Priest: May He who is going to his voluntary passion for our salvation, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the protection of the honourable bodiless powers of heaven; of N. (patron saint of the church); of the holy and righteous ancestors of God Joachim and Anna; and of all the Saints: have mercy on us and save us forasmuch as he is good and loveth mankind.

Then facing the icon of Christ on the iconostasis, the priest says:

Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

The people come forward to venerate the icon of the Bridegroom (Nymphios).

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

Of Great & Holy Monday

The holy doors being open, the fully-vested priest and deacon stand together before the holy table, with the priest in the center and the deacon at his place at the southwest corner. They make three metanias, the priest saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. Having kissed the priest's right hand, the deacon exits the sanctuary, passing the high place, through the north door. Standing at his place in the center of the solea, the deacon makes three metanias before the holy doors, saying nothing, and then lifts his orarion with the three fingers of his right hand and says aloud:

Deacon: Bless, master.

The priest kisses the gospel book, lifts it up with both hands and lowers it, making with it the sign of the cross over the antiminsion and saying with the fear of God:

Priest: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

The holy doors are closed[1] as the priest, or another clergyman or the reader, recites:

---

[1] In some traditions, the curtain and holy doors remain open for the entire service.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

The reader or bishop, if present, now says Psalm 103 Bless the Lord, O my soul... while the deacon enters the sanctuary through the south door and stands at his place at the holy table.[2]

Psalm 103

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! In wisdom hast thou made them all.

---

[2] The first four prayers at the lighting of the lamps will be said after the first four litanies.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

The Prayers at the Lighting of the Lamps

While Psalm 103 is being said, the priest stands before the holy table and quietly says the fifth, sixth and seventh prayers at the lighting of the lamps.

(5.) O Lord, O Lord, who upholdest all things in the undefiled hollow of thy hand, who showest long-suffering upon us all and repentest thee at our wickedness: Remember thy compassions and thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by thy grace, we may avoid the diverse subtle snares of the evil one and preserve our lives unassailed, through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

(6.) O God, great and wonderful, who with wisdom inscrutable and great riches of providence orderest all things and bestowest upon us earthly good things, who hast given us a pledge of the promised kingdom through the good things already bestowed upon us and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfil the remainder of this day without reproach before thy holy glory and hymn thee, the only good One, our God, who lovest mankind. For thou art our God and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

(7.) O great and most high God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and stars also to rule the night, who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession and to offer unto thee our evening praise: Do thou thyself, O Lord who lovest mankind, direct our prayer as incense before thee, and accept it as a savour of sweet-smelling fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which thou hast appointed for the repose of our weakness may be free from every imagination of the devil. Yea, O Master of all, Bestower of good things, may we, being moved to compunction upon our beds, call to remembrance thy name in the night, that, enlightened by meditation on thy commandments, we may rise up in joyfulness of

soul to glorify thy goodness, offering up unto thy tender love prayers and supplications for our sins and for those of all thy people, whom do thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of Psalm 103, the priest remains standing at his place before the holy table. The deacon, standing at the southwest corner of the holy table, bows to the priest and exits the sanctuary, passing the high place, through the north door. Standing before the holy doors facing the icon of Christ, the deacon lifts his orarion and intones the petitions of the litany of peace. If no deacon is serving, the priest says the petitions from his place at the holy table.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our metropolitan (or archbishop), N., our bishop, N., the honourable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Make glad our hearts, that we may fear thy holy name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy name.

For unto thee are due all glory, honour and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The curtain is now closed and the reader says the first stasis of the 18th kathisma of the Psalter (Psalms 119, 120, 121, 122, and 123); the deacon enters the sanctuary through the south door, washes his hands and prepares the prothesis and censer while the priest washes his hands.

If the pyx has been kept on the holy table,[3] the priest returns to the holy table where he makes two prostrations, kisses the gospel book, stands it before the tabernacle, and then carefully opens the antiminsion. The deacon brings the diskos from the prothesis and gives it to the priest who places it on the antiminsion. The priest then opens the pyx and with great reverence places the Lamb on the diskos with the seal up. The priest and deacon then make one prostration before the holy table.

THE EIGHTEENTH KATHISMA

The First Stasis

The reader begins reading the first stasis.

Psalm 119

UNTO the Lord in mine affliction have I cried, and he heard me. O Lord, deliver my soul from unrighteous lips and from a crafty tongue. What shall be given unto thee and what shall be added unto thee for thy crafty tongue? The arrows of the mighty one, sharpened with coals of the desert. Woe is me, for my sojourning is prolonged; I have tented with the tentings of Kedar, my soul hath long been a sojourner. With them that hate peace I was peaceable; when I spake unto them, they warred against me without a cause.

Psalm 120

I HAVE lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, who hath made heaven and earth. Give not thy foot unto moving, and may he not slumber that preserveth thee. Behold, he shall not slumber nor shall he sleep, he that preserveth Israel. The Lord shall preserve thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall preserve thee from all evil, the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

---

[3] If the pyx has been kept on the prothesis, the priest and deacon go to stand before the prothesis where they make two prostrations. The priest opens the pyx and with great reverence places the Lamb on the diskos with the seal up. He then pours wine and water into the chalice, saying nothing. The priest then holds the star over the censer, which is held by the deacon, and places the star on the diskos. He does likewise with the diskos veil, chalice veil and aer. Then, taking the censer from the deacon the priest censes the diskos and chalice three times, saying, Through the prayers of our holy fathers... After making one prostration, they return to stand at their places before the holy table. Since the gifts have been prepared, the priest and deacon ignore the rubrics appointed above and quietly stand at their places at the holy table during the second and third stases.

Psalm 121

I WAS glad because of them that said unto me: let us go into the house of the Lord. Our feet have stood in thy courts, O Jerusalem. Jerusalem is builded as a city which its dwellers share in concord. For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the Name of the Lord. For there are set thrones unto judgment, thrones over the house of David. Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee. Let peace be now in thy strength, and prosperity in thy palaces. For the sake of my brethren and my neighbors, I spake peace concerning thee. Because of the house of the Lord our God, I have sought good things for thee.

Psalm 122

UNTO thee have I lifted up mine eyes, unto thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until he take pity on us. Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Psalm 123

HAD it not been that the Lord was with us, let Israel now say, had it not been that the Lord was with us, when men rose up against us, then had they swallowed us up alive. When their wrath raged against us, then had the water overwhelmed us. Our soul hath passed through a torrent; then had our soul passed through the water that is irresistible. Blessed be the Lord who hath not given us to be a prey to their teeth. Our soul like a sparrow was delivered out of the snare of the hunters. The snare is broken, and we are delivered. Our help is in the Name of the Lord, who hath made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

At the conclusion of the first stasis, the deacon bows to the priest, exits the sanctuary, passing the high place, through the north door, and stands at his place in the center of the solea. Lifting his orarion, he intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, rebuke us not in thy displeasure, neither chasten us in thy wrath, but deal with us according to thy mercy, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the holy Theotokos and of all the saints.

For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Second Stasis

While the reader says Both now and the second stasis (Psalms 124, 125, 126, 127, and 128), the deacon enters the sanctuary through the south door. The priest and deacon make two prostrations before the holy table, and the deacon takes up a candle and the censer and gives the censer to the priest. The deacon then goes to stand at the back (east) side of the holy table. The priest censes around the holy table three times, the deacon standing opposite him holding the candle. After the third circuit of the holy table, the priest gives the censer to the deacon, and the deacon then gives away both the candle and the censer. The priest and deacon then make one prostration before the holy table.

Reader: Both now and ever, and unto ages of ages. Amen.

Psalm 124

THEY that trust in the Lord shall be as Mount Zion; he that dwelleth at Jerusalem, nevermore shall he be shaken. Mountains are round about her, and the Lord is round about his people from henceforth and for evermore. For the Lord will not permit the rod of sinners to be upon the lot of the righteous, lest the righteous stretch forth their hands unto iniquities. Do good, O Lord, unto them that are good and unto the upright of heart. But them that turn aside unto crooked ways shall the Lord lead away with the workers of iniquity; peace be upon Israel.

Psalm 125

WHEN the Lord turned again the captivity of Zion, we became as men that are comforted. Then was our mouth filled with joy, and our tongue with rejoicing. Then shall they say among the nations: the Lord hath done great things unto them. The Lord hath done great things among us, and we are become glad. Turn again, O Lord, our captivity, like streams in the south. They that sow with tears shall reap with rejoicing. In their going they went, and they wept as they cast their seeds. But in their coming shall they come with rejoicing, bearing their sheaves.

Psalm 126

Except the Lord build the house, in vain do they labour that build it. Except the Lord guard the city, in vain doth he watch that guardeth her; it is vain for you to rise at dawn. Ye that eat the bread of sorrow, rouse yourselves after resting, when he hath given sleep to his beloved. Lo, sons are the heritage of the Lord, the reward of the fruit of the womb. Like arrows in the hand of a mighty man, so are the sons of them that were outcasts. Blessed is he that shall fulfil his desires with them; they shall not be put to shame when they speak to their enemies in the gates.

Psalm 127

Blessed are all they that fear the Lord, that walk in his ways. Thou shalt eat the fruit of thy labours; blessed art thou, and well shall it be with thee. Thy wife shall be as a fruitful vine on the sides of thy house. Thy sons like young olive trees round about thy table. Behold, so shall the man be blessed that feareth the Lord. The Lord bless thee out of Zion, and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children; peace be upon Israel.

Psalm 128

Many a time have they warred against me from my youth, let Israel now say, Many a time have they warred against me from youth, and yet they have not prevailed against me. The sinners wrought upon my back, they lengthened out their iniquity. The Lord is righteous; he hath cut asunder the necks of sinners. Let them be put to shame and turned back, all they that hate Zion. Let them be as the grass upon the housetops, which before it is plucked up is withered away. Wherefore the reaper filleth not his hand, nor he that gathereth sheaves his bosom. Nor have they that passed by said: The blessing of the Lord come upon you; we have blessed you in the Name of the Lord.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

At the conclusion of the second stasis, the deacon bows to the priest, exits the sanctuary, passing the high place, through the north door, and comes to stand at his place in the center of the solea. Lifting his orarion, he intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy name, and put us not to shame in our expectation of thy mercy; but grant us, O Lord, all of our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts and do thy will in all things.

For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Third Stasis

While the reader says Both now and the third stasis (Psalms 129, 130, 131, 132, and 133), the deacon enters the sanctuary through the south door and stands at his place at the holy table. The priest and deacon make two prostrations before the holy table. The deacon then takes up the candle and censer. He gives the censer to the priest who continuously censes the Lamb.

Reader: Both now and ever, and unto ages of ages. Amen.

Psalm 129

OUT of the depths have I cried unto thee, O Lord; Lord, hear my voice. Let thine ears be attentive to the voice of my supplication. If thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with thee there is forgiveness. For thy Name's sake have I patiently waited for thee, O Lord; my soul hath waited patiently for thy word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch let Israel hope in the Lord. For with the Lord there is mercy, and with him is plenteous redemption; and he shall redeem Israel out of all his iniquities.

Psalm 130

O LORD, my heart is not exalted, nor are mine eyes become lofty. Nor have I walked in things too great or too marvellous for me. If I were not humble-minded but exalted my soul, as one weaned from his mother, so wouldst thou requite my soul. Let Israel hope in the Lord, from henceforth and for evermore.

Psalm 131

REMEMBER, O Lord, David, and all his meekness. How me made an oath unto the Lord, and vowed unto the God of Jacob: I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch, I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a habitation for the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Let us go forth into his tabernacles, (the priest gives the censer to the deacon) let us worship at the place where his feet have stood. Arise, O Lord, into thy rest, thou and the ark of thy holiness.

While the reader says Both now and the third stasis (Psalms 129, 130, 131, 132, and 133), the deacon enters the sanctuary through the south door and stands at his place at the holy table. The priest and deacon make two prostrations before the holy table. The deacon then takes up the candle and censer. He gives the censer to the priest who continuously censes the Lamb. When the reader says Let us go forth into his tabernacles (131:7), the priest gives the censer to the deacon. The reader stops after he says Arise, O Lord, into thy rest, thou and the ark of thy holiness (131:8) and all kneel. The priest takes up the diskos upon which rests the Lamb, and the deacon, holding the candle in his left hand, censes the Lamb as it is carried by the priest to the prothesis, passing the high place. After the diskos has been placed on the prothesis, all rise and the reader continues the third stasis, beginning with Thy priests shall be clothed... (131:9).

After placing the diskos upon the prothesis, the priest pours water and wine into the chalice, saying Through the prayers of our holy fathers... He then holds the star and diskos veil over the censer and places them over the diskos, saying Through the prayers of our holy fathers... He then holds the chalice veil over the censer and places it over the chalice, saying Through the prayers of our holy fathers... He then holds the aer over the censer and places it over the diskos and chalice, saying Through the prayers of our holy fathers... The priest then censes the chalice and diskos three times, saying Through the prayers of our holy fathers... The priest and the deacon make one prostration and return to the holy table, where the priest folds the antiminsion and replaces the gospel book upon it.

Thy priests shall be clothed with righteousness, and thy righteousness shall rejoice. For the sake of David thy servant, turn not thy face away from thine anointed one. The Lord hath sworn in truth unto David, and he will not annul it: of the fruit of thy loins will I set upon thy throne. If thy sons keep my covenant and these testimonies which I will teach them, their sons also shall sit forever on thy throne. For the Lord hath elected Zion, he hath chosen her to be a habitation for himself. This is my rest forever and ever; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her beggars will I satisfy with bread. Her priests will I clothe with salvation, and her saints with rejoicing shall rejoice. There will I make to spring forth a horn for David, I have prepared a lamp for my Christ. His enemies will I clothe with shame, but upon him shall my sanctification flourish.

Psalm 132

BEHOLD now, what is so good or so joyous as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment. It is like the dew of Aermon, which cometh down upon the mountains of Zion. For there the Lord commanded the blessing, life for evermore.

Psalm 133

BEHOLD now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, in the nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Zion, he that made heaven and the earth.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

O Lord, our hope, glory to thee.

At the conclusion of the third stasis, the deacon bows to the priest and exits the sanctuary, passing the high place, through the north door. He comes to stand at his place in the center of the solea, lifts his orarion and intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the

saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O thou who, with never-silent hymns and never-ceasing songs of praise to thy glory, art hymned by the holy powers: Fill our mouths with thy praise, that we may magnify thy holy name. And grant unto us part and inheritance with all those who fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy saints.

For thou art our God, the God of mercy and salvation, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LORD, I HAVE CRIED

Tone 1.

The deacon enters the sanctuary through the south door and opens the curtain. During the chanting of Lord, I have cried..., the deacon does the great censing of the church, as at Great Vespers, except that he begins by censing the prothesis.

Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

The deacon, if one is present, or the priest, does the great censing. When the censing is over, the people may sit.

Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord, before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no one cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Tone 1.

Bring my soul out of prison, that I may praise thy Name.

Stichera Verse

When the Lord was going to his voluntary Passion, he said to the Disciples on the way: Behold, we go up to Jerusalem, and the Son of Man shall be delivered as it was written of him. Wherefore, let us, O brethren, accompany him with spotless consciences and be crucified with him, and with him kill the pleasures of life, that we may live with him and hear him say, I am not ascending to the earthly Jerusalem to suffer, but to my Father and your Father, to my God and your God, that I may draw you with me to the Jerusalem above in the kingdom of heaven.

The righteous shall wait for me, until thou recompense me.

Stichera Verse

When the Lord was going to his voluntary Passion, he said to the Disciples on the way: Behold, we go up to Jerusalem, and the Son of Man shall be delivered as it was written of him. Wherefore, let us, O brethren, accompany him with spotless consciences and be crucified with him, and with him kill the pleasures of life, that we may live with him and hear him say, I am not ascending to the earthly Jerusalem to suffer, but to my Father and your Father, to my God and your God, that I may draw you with me to the Jerusalem above in the kingdom of heaven.

Tone 5.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Stichera Verse

O believers, having arrived at the saving Passion of Christ, let us praise his ineffable long-suffering, that by his compassion he may raise us who are dead in sin; for he is good and the Lover of mankind.

Let thine ears be attentive to the voice of my supplications.

Stichera Verse

O believers, having arrived at the saving Passion of Christ, let us praise his ineffable long-suffering, that by his compassion he may raise us who are dead in sin; for he is good and the Lover of mankind.

Tone 5.

If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Stichera Verse

When thou wast going to thy Passion, thou didst take thy Disciples aside to confirm them, saying, How is it ye do not remember the words that I spake to you before; that no Prophet is killed except in Jerusalem, as it is written? And now the time hath come concerning which I told you: for behold, I shall be delivered to ridicule at the hands of sinners, who shall nail me upon the Cross, deliver me to the tomb, and account me dead and abandoned. But be of good cheer; for I will rise the third day, for the joy of the faithful, and for their eternal life.

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.

Stichera Verse

When thou wast going to thy Passion, thou didst take thy Disciples aside to confirm them, saying, How is it ye do not remember the words that I spake to you before; that no Prophet is killed except in Jerusalem, as it is written? And now the time hath come concerning which I told you: for behold, I shall be delivered to ridicule at the hands of sinners, who shall nail me upon the Cross, deliver me to the tomb, and account me dead and abandoned. But be of good cheer; for I will rise the third day, for the joy of the faithful, and for their eternal life.

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Stichera Verse

The Mother of the sons of Zebedee, O Lord, being unequal to the mystery of thine ineffable dispensation, begged thee to grant her two sons the honours of a temporal kingdom. But instead, thou didst promise thy beloved that they should drink the cup of death, the cup which thou didst say thou wouldest drink before them for the purification of sins. Wherefore, we cry unto thee, O Salvation of our souls, glory be to thee.

For with the Lord there is mercy and with him is abundant redemption, and He will deliver Israel from all his iniquities.

Stichera Verse

The Mother of the sons of Zebedee, O Lord, being unequal to the mystery of thine ineffable dispensation, begged thee to grant her two sons the honours of a temporal kingdom. But instead, thou didst promise thy beloved that they should drink the cup of death, the cup which thou didst say thou wouldest drink before them for the purification of sins. Wherefore, we cry unto thee, O Salvation of our souls, glory be to thee.

Praise the Lord, all ye nations, praise him all ye people.

Stichera Verse

Thou taughtest thy Disciples, O Lord, to think on that which is more perfect, and didst tell them not to imitate the Gentiles in lordship over the lowly, saying, Let not that be among you, my Disciples; for I have become poor of my own will. And the first among you, let him be servant of all; the ruler as one who is ruled; and the foremost as the hindmost; for I have come to serve poor Adam and to give myself a Redemption for the many who cry, Glory to thee.

Tone 8.

For his mercy is great toward us, and the truth of the Lord endureth forever.

Stichera Verse

Let us, O brethren, be awed at the rebuking of the fig tree which dried up for lack of fruit. Let us offer fruits worthy of repentance to Christ who granteth us the Great Mercy.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

The dragon verily found the Egyptian Eve a second time, and hastened to trip up Joseph with words of flattery. But he left his robe and ran away from sin, not being ashamed of nakedness, as the first creatures before their disobedience. Wherefore, by his intercessions, O Christ, have mercy upon us.

As the choir chants Both now and ever the holy doors are opened and the priest kisses the gospel book and the holy table. The priest lifts up the gospel book and gives it to the deacon, who places his orarion over it, kissing the priest's hand. Preceded by the servers, they make the little entrance, the priest following the deacon, passing the high place and exiting the sanctuary through the north door and going to the center of the solea. The deacon, holding his orarion with the thumb and first two fingers of his right hand and the gospel book in his left, points with the orarion toward the holy doors and says to the priest:

The Prayer of the Entrance

Deacon: Let us pray to the Lord. Lord, have mercy.

The presiding priest says the prayer of the entrance:

Priest: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks unto thee, and we pray unto thee, O Master of all, Lord who lovest mankind: Direct thou our prayer as incense before thee, and incline not our hearts unto words or thoughts of evil; but deliver us from all who seek after our souls. For unto thee, O Lord, Lord, are our eyes, and in thee have we hoped. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the presiding priest to kiss, himself kissing the priest's right hand. Still pointing to the holy doors with his orarion, the deacon says to the priest:

Deacon: Bless, father, the holy entrance.

The priest blesses toward the holy doors with his right hand, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed chanting, the deacon, standing before the holy doors and facing east, raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

PHOS HILARON

Then the reader, or the bishop if present, says the hymn of thanksgiving at the lighting of the lamps.[+]

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy, blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

At the words and behold the light of evening, the deacon enters the sanctuary through the holy doors. At the words Father, Son and Holy Spirit, the priest enters the sanctuary through the holy doors being censed by the deacon.

THE READINGS

At the end of the hymn of thanksgiving at the lighting of the lamps, the deacon, standing in the holy doors and facing west, lifts his orarion and says:

(Exodus 1:1-20)

Deacon: The evening prokeimenon.

Reader: (The prokeimenon in tone 6.) The Lord bless thee out of Zion: and mayest thou see the good things of Jerusalem all the days of thy life. ℣. Blessed are all they that fear the Lord; that walk in his ways.

Deacon: Wisdom.

Reader: The reading is from Exodus.

Deacon: Let us attend.

[+] The hymn of thanksgiving may also be sung according to the *Ninth Hour and Typika—The Divine Liturgy of the Presanctified Gifts of St. Gregory the Dialogist for Wednesdays of Great Lent* published by the Archdiocese in 2000.

Reader: These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: Reuben, Simeon, Levi, and Judah, Is'sachar, Zeb'ulun, and Benjamin, Dan and Naph'tali, Gad and Asher. All the offspring of Jacob were seventy persons; Joseph was already in Egypt. Then Joseph died, and all his brothers, and all that generation. But the descendants of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong; so that the land was filled with them.

Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war befall us, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens; and they built for Pharaoh store-cities, Pithom and Ra-am'ses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they made the people of Israel serve with rigor, and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field; in all their work they made them serve with rigor.

Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiph'rah and the other Pu'ah, "When you serve as midwife to the Hebrew women, and see them upon the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live." But the midwives feared God, and did not do as the king of Egypt commanded them, but let the male children live. So the king of Egypt called the midwives, and said to them, "Why have you done this, and let the male children live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and are delivered before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and grew very strong.

While the reader says the first reading, the priest holds in his right hand both a lighted candle and the censer. When the reading is completed the deacon says:

Deacon: Let us attend.

Reader: (The prokeimenon in tone 8.) We have blessed you in the Name of the Lord. ℣. Many a time have they made war against me from my youth, let Israel now say.

After he has intoned the prokeimenon and stichos, the reader says in a loud voice:

Reader: Command.

The priest, standing before the holy table facing east, makes the sign of the cross with the candle and censer, saying:

Priest: Wisdom. Stand upright.

Then standing in the holy doors, he bows to the icon of Christ on the iconostasis and says:

Priest: The light of Christ...

He then blesses the people, making the sign of the cross with the candle and censer, saying:

Priest: ...illumineth all.

The priest returns to the holy table and gives away the candle and censer as the deacon says:

Deacon: Wisdom.

Reader: The reading is from Job.

Deacon: Let us attend.

(Job 1:1-12)

Reader: There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil. There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants; so that this man was the greatest of all the people of the east. His sons used to go and hold a feast in the house of each on his day; and they would send and invite their three sisters to eat and drink with them. And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, "Whence have you come?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Then Satan answered the Lord, "Does Job fear God for nought? Hast thou not put a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. But put forth thy hand now, and touch all that he has, and he will curse thee to thy face." And the Lord said to Satan, "Behold, all that he has is in your power; only upon himself do not put forth your hand." So Satan went forth from the presence of the Lord.

LET MY PRAYER ARISE

At the end of the reading, the priest takes up the censer as the deacon,[5] holding a lighted candle says:

Deacon: Wisdom.

---

[5] If there is no deacon, the priest holds the censer in his right hand and the candle in his left.

The deacon goes to stand at the east side of the holy table, opposite the priest. On each of the following verses, the priest moves to and continuously censes a side of the holy table; and the deacon, holding the candle, moves to stand opposite him.

The priest censes the west side of the holy table as he slowly chants the following:

Tone 6.

Priest: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.[6]

Then the priest moves to the south side of the holy table, censes and intones:

Priest: (℣. 1) Lord, I have cried unto thee, hear me; attend to the voice of my supplication when I cry unto thee.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the east side of the holy table, censes and intones:

Priest: (℣. 2) Set, O Lord, a watch before my mouth and a protecting door about my lips.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the north end of the holy table, censes and intones:

Priest: (℣. 3) Incline not my heart to evil words; to make excuse in sins.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the prothesis, censes and intones:

---

[6] In some traditions, this is repeated by the choir and then the priest intones verse one, Lord, I have cried unto thee... In that case, the Glory and Both now are omitted, this sequence ending with the priest chanting Let my prayer arise in thy sight as incense... and the choir concluding and let the lifting up...

Priest:	Glory to the Father and to the Son and to the Holy Spirit.[7]
Choir:	Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the west (front) end of the holy table and censes and intones:

Priest:	Both now and ever, and unto ages of ages. Amen.
Choir:	Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

As the choir chants Let my prayer arise... the deacon goes out the holy doors to stand in the center of the solea facing the holy table. After which the priest, still standing before the altar and censing chants:

Priest:	Let my prayer arise...

Then turning to stand in the holy doors, the priest censes the icon of Christ on the iconostasis as he continues:

...in thy sight as incense;

He then censes the other icons on the iconostasis and the choir concludes:

Choir:	...and let the lifting up of my hands be an evening sacrifice.

The priest then returns to the holy table, gives away the censer and makes three prostrations in silence.[8]

---

[7] In some traditions, the priest continues immediately with Both now and ever...

[8] In some traditions, these three prostrations are made while saying the prayer of Saint Ephraim the Syrian:

Priest:	O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)
	But give rather the spirit of chastity, humility, patience and love to thy servant. (prostration)
	Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

THE GOSPEL
(Matthew 24:3-35)

The priest and deacon stand at their places at the holy table and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

And the priest says the prayer before the gospel:

Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon, holding his orarion in his right hand, bows before the priest and says:

Deacon: Bless, master, him that proclaims the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon, saying:

Priest: May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Let it be to me according to thy word.

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

Deacon: O holy apostle and evangelist Matthew, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne and says:

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend!

Deacon: At that time: as Jesus sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" And Jesus answered them, "Take heed that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. And you will hear of wars and rumours of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and pestilences and earthquakes in various places; all this is but the beginning of the birth-pangs.

"Then they will deliver you up to tribulation, and put you to death; and you will be hated by all nations for my name's sake. And then many will fall away, and betray one another, and hate one another. And many false prophets will arise and lead many astray. And because wickedness is multiplied, most men's love will grow cold. But he who endures to the end will be saved. And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come.

"So when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains; let him who is on the housetop not go down to take what is in his house; and let him who is in the field not turn back to take his mantle. Woe to those who are with child and to those who give suck in those days! Pray that your flight may not be in winter or on a sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened. Then if any one says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand. So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man. Wherever the body is, there the eagles will be gathered together.

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, know that he is near, at the very gates. Truly, I say to you, this generation will not pass away till all these things take place. Heaven and earth will pass away, but my words will not pass away."

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the choir chants:

Choir: Glory to thee, O Lord. Glory to thee.

THE EKTENIA OF FERVENT SUPPLICATION

The deacon closes the holy doors and then exits the sanctuary through the north door and, standing at his place on the solea with his orarion raised, intones the following ektenia and litanies:

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

The choir responds Lord, have mercy to the first two petitions.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy, to this and the remaining petitions.

For our father and Metropolitan, N., (our Bishop, N.,) the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God NN. and for) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: O Lord our God, receive this fervent supplication of thy servants, and have mercy on us according to the multitude of thy mercy, and send down thy compassions upon us and upon all thy people, who await thy great and rich mercy.

For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

The choir responds Lord, have mercy to each petition.

Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

That he will teach them the word of truth.

That he will reveal to them the gospel of righteousness.

That he will unite them to his holy, catholic and apostolic Church.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads to the Lord, ye catechumens.

Choir: To thee, O Lord.

Priest: O God, our God, the Creator and Maker of all things, who willest that all men should be saved and should come unto the knowledge of the truth: Look down upon thy servants the catechumens, and deliver them from the ancient delusion and from the wiles of the adversary. And call them unto life eternal, illumining their souls and bodies and numbering them with thy rational flock, which is called by thy holy name.

As the priest says the exclamation, he makes the sign of the cross over the antiminsion with the gospel book and then sets it upright before the tabernacle.

That with us they may glorify thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LITANY FOR THOSE PREPARING FOR ILLUMINATION

Deacon: As many as are preparing for illumination, draw near.

Pray to the Lord, ye who are preparing for illumination.

The choir responds Lord, have mercy to each petition.

Ye faithful, pray to the Lord for these brethren who are preparing for holy illumination and for their salvation.

That the Lord our God will establish them and strengthen them.

That he will illumine them with the light of knowledge and of reverence.

That he will grant unto them, at the appointed time, the laver of regeneration, the forgiveness of sins and the garment of incorruption.

That he will beget them with water and the Spirit.

That he will grant unto them the perfection of faith.

That he will number them with his holy and elect flock.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads to the Lord, ye who are preparing for illumination.

Choir: To thee, O Lord.

Priest: Show the light of thy countenance, O Master, upon those who are preparing for holy illumination and who desire to put away the defilement of sin. Enlighten their understanding. Establish them in the faith. Strengthen them in hope. Perfect them in love. Make them honorable members of thy Christ, who gave himself for our souls.

For thou art our Illumination, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon: As many as are preparing for illumination, depart. Depart, ye who are preparing for illumination.

As many as are catechumens, depart. Let none of the catechumens remain.

THE FIRST LITANY OF THE FAITHFUL

The priest now unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower right corner of the antiminsion.

Deacon: As many as are of the faithful, again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to this and the following petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O God, great and worthy to be praised, who through the life-giving death of thy Christ hast translated us from corruption to incorruption: Deliver thou all our senses from death-dealing, carnal desires, setting over them as a good ruler the understanding that is in us. Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto thee, establishing all our members and our minds by thy grace.

For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to this and the following petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O holy Master, exceeding good, we beseech thee, who art rich in mercy, that thou wilt be gracious to us sinners and make us worthy to receive thine only-begotten Son and our God, the King of glory. For behold, his immaculate Body and his life-giving Blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by a multitude of the heavenly hosts. Grant us to partake of them without condemnation, that, the eyes of our understanding being enlightened thereby, we may become sons of the light and of the day.

Through the gift of thy Christ, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE ENTRANCE WITH THE HOLY GIFTS

The deacon enters the sanctuary through the south door, opens the holy doors and stands at his place at the holy table.

Choir: Now the powers of heaven invisibly with us do serve. Lo, the King of glory enters in. Lo, the mystical sacrifice is upborne, fulfilled.

As the choir chants Now the powers of heaven..., the priest and the deacon, with raised orarion, say the same hymn thrice. As the deacon says the Alleluia, they make a metania.

Priest: Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter.

Deacon: Behold, the completed mystical sacrifice is escorted in. Let us with faith and longing draw near and become partakers of life everlasting. Alleluia. (metania)

The Censing

The priest now censes the prothesis, around the holy table, the sanctuary and the clergy, and from the holy doors the icons on the iconostasis and the people, saying as he censes:

Priest: O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

Reverencing the Altar

The concluding verses of the psalm are said after the entrance when the gifts have been placed on the holy table.

Having completed the censing, the priest gives up the censer; and he and the deacon, standing at their places before the holy table, make three metanias in silence. The priest kisses the antiminsion (reverencing each of the wounds of Christ: hands, side and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table. The priest and deacon then fold their arms across their breasts and bow to each other, saying nothing. The deacon then goes to the prothesis, passing the high place. Turning to face the west, the priest bows toward the people, saying nothing, and then goes to the prothesis.

At the Prothesis

Now standing before the prothesis, the priest censes the gifts; and then he and the deacon make three metanias, or prostrations, saying each time:

Priest: | O God, be gracious unto me the sinner.

The priest places the aer over his bowed head and then takes up the diskos, ***which he holds aloft in his right hand,*** and the chalice, which he carries a little lower in his left hand.

The Entrance with the Presanctified Gifts

When the choir has concluded, the priest exits the sanctuary through the north door, preceded by the deacon who censes the gifts and carries a lighted candle. All in the church prostrate themselves during the entrance. The priest, saying softly Through the prayers of our holy fathers..., makes the entrance from the north door, across the solea and directly into the sanctuary through the holy doors.

CONCLUSION OF THE ENTRANCE HYMN

When the priest re-enters the sanctuary, the choir concludes the hymn.

Choir: **Let us draw near in faith and love and become communicants of life eternal. Alleluia.**

The priest places the diskos and chalice on the antiminsion (diskos on his left and chalice on his right, as usual) and removes the aer from his head. The priest removes the veils from the diskos and chalice and places them at the corners of the antiminsion.[9] He then holds the aer around the censer, being held by the deacon, and places it over the gifts. The holy doors are closed.

Deacon: Do good, master.

The priest censes the gifts thrice, saying the concluding verses of Psalm 50.

Priest: Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

After giving away the censer, the priest makes three prostrations in silence.[10]

The priest blesses the deacon, and the deacon kisses the priest's right hand. Then, passing the high place, the deacon goes to his place on the solea for the following litany.

LITANY BEFORE THE LORD'S PRAYER

Deacon: Let us complete our evening prayer unto the Lord.

The choir responds Lord, have mercy to each petition until noted.

---

[9] In some traditions, the veils are not removed from the diskos and chalice at this time. Later, the priest reaches under the aer and diskos veil to touch the Lamb while he says The presanctified Holy Things are for the holy and then removes the aer, veils and star.

[10] In some traditions, these three prostrations are made while saying the prayer of Saint Ephraim the Syrian:

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

For the precious gifts set forth and presanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly, and ideal altar as a savour of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

For this holy house, and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

Asking for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ as the priest says aloud And vouchsafe, O Master...

Priest: O God of ineffable and unseen mysteries, with whom are hidden treasures of wisdom and knowledge, who hast revealed unto us the ministry of this service and hast appointed unto us sinners through thy great love toward mankind, to offer unto thee gifts and sacrifices for our sins and for the ignorance of the people: Do thou the same invisible King, who doeth things great and inscrutable, glorious and marvelous, which cannot be numbered, look upon us, thine unworthy servants who stand at this holy altar as at thy cherubic throne, upon which lieth thine only-begotten Son and our God, in the dread mysteries spread forth thereon; and having delivered us and all thy faithful people from every impurity, sanctify all our souls and bodies with the sanctification which cannot be taken away. That partaking with a pure conscience, with face unashamed, with heart illumined of these divine, hallowed things and, being enlivened through them, we may be united to Christ himself, our true God, who hath said: Whosoever eateth my flesh and drinketh my blood abideth in me, and I in him; that thy Word, O Lord, making an abode in us and sojourning among us, we may become a temple of thine all-holy and adorable Spirit, redeemed from every wile of the devil, wrought either by deed or word or thought, and may obtain the good things promised unto us with all thy saints who in all ages have been well-pleasing unto thee.

Priest: And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father, and to say:

THE LORD'S PRAYER

All: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east, bows low and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: O God, who alone art good and compassionate, who dwellest in the heights and regardest the humble: Look with the eyes of thy tenderness upon all thy people, and preserve them. And make us all worthy to partake without condemnation of these thy life-giving mysteries; for unto thee have we bowed our heads in the hope of thy rich mercy.

Removing the aer and star,[11] the priest says:

Through the grace and compassions and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest quietly prays:

Priest: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

Priest: O God, be gracious unto me, the sinner.

Deacon: Let us attend.

The priest reverently touches, but does not elevate, the life-giving Body with the fingers of both hands, reaching under the aer if it has not been removed, and says:

Priest: The presanctified Holy Things are for the holy.

The choir responds, singing:

Choir: One is Holy, One is Lord Jesus Christ, to the glory of God the Father. Amen.

While the choir chants One is holy..., the deacon enters the sanctuary through the south door and stands at his place at the holy table and says:

Deacon: Divide, master, the holy bread.

---

[11] In some traditions, the aer and the star are not removed until after the priest says The presanctified Holy Things are for the holy.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.[12]

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

	IC		(placed in the chalice)
NI		KA	(for the people)
	XC		(for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes with it the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.[13]

Deacon: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.[12]

Deacon: Amen.

---

[12] In some traditions, the priest says Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us instead of Divided and distributed...

[13] In some traditions, the priest says Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us instead of the above.

The deacon pours a sufficient quantity of warm water into the chalice cross-wise, while the priest says:

Priest: The warmth (of faith, full) of the Holy Spirit.[12]

Deacon: Amen.

The priest and deacon stand with bowed heads at their places at the holy table, as the priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

Priest: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me, and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy mystic supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy holy mysteries, O Lord, but unto the healing of soul and body.

THE COMMUNION HYMN

The choir chants the communion hymn (koinonikon), repeating it as necessary with the verses.

Choir: O taste and see that the Lord is good. Alleluia.

Verses from Psalm 33:1-10

(1) I will bless the Lord at all times, his praise shall continually be in my mouth.

(2) In the Lord shall my soul be praised; let the meek hear and be glad.

(3) O magnify the Lord with me, and let us exalt his name together.

(4) I sought the Lord, and he heard me, and delivered me from all my tribulations.

(5) Come unto him, and be enlightened, and your faces shall not be ashamed.

(6) This poor man cried, and the Lord heard him, and saved him out of all his tribulations.

(7) The angel of the Lord will encamp round about them that fear him, and will deliver them.

(8) O taste and see that the Lord is good; blessed is the man that hopeth in him.

(9) O fear the Lord, all ye his saints; for there is no want to them that fear him.

(10) Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

The Clergy's Reception of Holy Communion

As the choir chants the proper koinonikon, the priest bows to the deacon, saying:

Priest:	Forgive me my sins, brother and concelebrant.
	The deacon responds to the priest, saying:
Deacon:	Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Taking the section of the Lamb sealed XC (or a portion of that section if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter **N.**, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon **N.**, the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antiminsion. The priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

The Communion of the Faithful

The Holy Doors are opened.

Having carefully wiped all of the crumbs from the diskos into the chalice, the priest covers the chalice with the kalima and hands the chalice and the spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the name of the Lord; the Lord is God, and hath revealed himself unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants the koinokon. The priest says to each communicant:

Priest: The servant of God, **N.**, partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

THE POSTCOMMUNION HYMN

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:[14]

Priest: O God, save thy people and bless thine inheritance.

Choir: I will bless the Lord at all times, his praise shall always be on my lips. Taste the heavenly bread and the cup of life, and see how good the Lord is. Alleluia, Alleluia, Alleluia.

---

[14] If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the holy table and then bless the people.

As the choir chants the post-communion hymn, I will bless the Lord at all times…, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion. The priest removes the kalima from the chalice, covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star on the diskos.

Deacon: Exalt, master.

The priest censes the chalice thrice, saying:

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it up above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

Priest: Blessed is our God,

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.

Choir: Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory; for thou hast made us worthy to partake of thy holy, divine, immortal and life-giving Mysteries. Keep us always in thy sanctification, that all the day we may meditate on thy righteousness. Alleluia, Alleluia, Alleluia.

As the choir chants Amen. Let our mouths be filled with thy praise…, the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder,[15] exits the sanctuary through the north door.

---

[15] The early tradition is that the orarion remains crossed through the end of the Divine Liturgy.

THE LITANY OF THANKSGIVING

Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

Deacon: Attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

The choir responds Lord, have mercy to this and the next petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest standing before the holy table, facing east, says the thanksgiving prayer.

THE THANKSGIVING PRAYER

Priest: We give thanks unto thee, O God, the Saviour of all, for all the good things which thou hast granted unto us and for the communion of the holy Body and Blood of thy Christ. And we beseech thee, O Master, who lovest mankind, to keep us under the shelter of thy wings. And grant that, even unto our last breath, we may worthily partake of thy holy things unto the illumination of soul and body and unto the inheritance of the kingdom of heaven.

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

Priest: For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the name of the Lord.

The deacon, still standing before the icon of Christ, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis,[16] the priest says the following prayer behind the amvon:

THE PRAYER BEHIND THE AMVON

Priest: O almighty Master, who hast made all creation and by thine inexpressible providence and great goodness hast brought us to these all-revered days, for the purification of soul and body, for the controlling of passions and for hope of resurrection, who, during the forty days didst give into the hands of thy servant Moses the tablets of the Law in characters divinely traced by thee: Enable us also, O good One, to fight the good fight, to complete the course of the fast, to preserve inviolate the faith, to crush under foot the heads of invisible serpents, to be accounted victors over sin; and, uncondemned, to attain unto and worship the holy resurrection. For blessed and glorified is thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

---

[16] In some traditions, the priest stands in the center of the solea and faces the holy table.

Reader/Choir: Blessed be the name of the Lord, henceforth and forevermore. (thrice)

While the reader (or choir) chants Blessed be the Name of the Lord..., the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:[17]

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

Priest: O Lord our God, who hast brought us to these all-revered days and hast made us communicants of thy dread mysteries: Unite us to thy rational flock, and make us heirs of thy kingdom, now and ever, and unto ages of ages. Amen.

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, still standing within the sanctuary, says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The deacon, having again arranged his orarion crosswise, consumes the holy gifts with all reverence and care,[18] while the priest turns to face the people and blesses them, saying:

---

[17] If no deacon is serving, the priest does not go to the prothesis nor read the following prayer at this time, but waits until after the dismissal when he will say the prayer immediately prior to his consuming the holy Gifts.

[18] After using the spoon to consume the particles and drinking the remaining contents of the chalice, he cleanses the chalice thrice (twice with wine and once with hot water) being careful to consume every particle. He then wipes the spoon and chalice thoroughly and covers the sacred vessels with the kalima, and washes his hands and lips.

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

The priest turns toward the icon of Christ and says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice) Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

THE DISMISSAL

Priest: May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints Gregory the Dialogist, pope of Rome; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of **N.** (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The reader says Psalm 33 I will bless the Lord at all times... and Psalm 144 I will exalt thee, O my God... while the people come forward to receive the antidoron, kissing the right hand of the priest. When the reader has completed the psalms, the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

When the last person has received the antidoron, the priest enters the sanctuary through the holy doors, closes the holy doors and begins the prayers of thanksgiving after holy communion, saying aloud Glory to thee, O God (thrice). While the reader says the prayers of thanksgiving, the priest washes his hands and lips,[19] after which he and the deacon remove their vestments.

After unvesting, the priest and deacon go to stand at their places before the holy table, where the priest says the dismissal of the thanksgiving prayers. After he says Through the prayers... the priest and deacon make three metanias, kiss the holy table and then exit the sanctuary — the priest through the north door and the deacon through the south door.

Standing on the solea before the holy doors, facing east, the priest and deacon make three metanias and then depart in peace.

PSALMS TO BE READ AFTER THE DISMISSAL

Psalm 33

Reader: I will bless the Lord at all times, his praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt his Name together. I sought the Lord, and he heard me, and delivered me from all my tribulations. Come unto him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in him. O fear the Lord, all ye his saints; for there is no want to them that fear him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who

loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and he delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and he will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of his servants, and none of them will do wrong that hope in him.

---

[19] If no deacon is serving, the priest first goes to the prothesis, says the Prayer at the Consumption of the Holy Gifts, consumes the holy gifts and then washes his hands and lips.

Psalm 144

Reader: I will exalt thee, O my God, my king, and I will bless thy name for ever, yea, for ever and ever. Every day will I bless thee, and I will praise thy name for ever, yea, for ever and ever. Great is the Lord and exceedingly to be praised, and of his greatness there is no end. Generation and generation shall praise thy works, and thy power shall they declare. Of the majesty of the glory of thy holiness shall they speak, and they shall tell of thy wonders. And the power of thine awesome deeds shall they relate, and they shall tell of thy majesty. The memory of the multitude of thy goodness shall they pour forth, and in thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and his compassions are over all his works. Let all thy works, O Lord, give praise to thee and let thy righteous ones bless thee. Of the glory of thy kingdom shall they speak, and shall tell of thy dominion, to make thy dominion known to the sons of men, and the glory of the majesty of thy kingdom. Thy kingdom is the kingdom of all the ages, and thy sovereignty is in every generation and generation. Faithful is the Lord in all his words, and holy in all his works. The Lord upholdeth all that

are falling, and setteth up all that are broken down. The eyes of all look to thee with hope, and thou gavest them their food in due season. Thou openest thy hand and fillest every living thing with thy favor. Righteous is the Lord in all his ways, and holy in all his works. The Lord is nigh unto all that call upon him, to all that call on him in truth. The will of them that fear him shall he do, and their supplication shall he hear, and he shall save them. The Lord preserveth all that love him, but all the sinners shall he utterly destroy. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name, for ever, yea, for ever and ever.

Ο
Ω
Ν
Ο ΝΥΜΦΙΟΣ

BRIDEGROOM ORTHROS

OF GREAT & HOLY TUESDAY

SUNG ON MONDAY EVENING BY ANTICIPATION

PREPARATION

The priest vests in exorasson and epitrachelion.

Standing before the holy table facing east, the priest makes three metanias, saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

THE BLESSING

The priest opens the curtains and holy doors, then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The reader or the deacon, standing at the reader's stand, says:

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (12 times)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

THE ROYAL PSALMS

The priest then takes up the small hand censer and does the great censing. The reader intones the following two psalms.

Psalm 19

MAY the Lord hear thee in the day of tribulation: may the Name of the God of Jacob protect thee. May he send thee help from the sanctuary: and defend thee out of Sion. May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat. May he give thee according to thine own heart; and confirm all thy counsels. We will rejoice in thy salvation; and in the Name of our God we shall be exalted. The Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers. Some trust in chariots, and some in horses: but we will call upon the Name of the Lord our God. They are bound, and have fallen, but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

Psalm 20

IN thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee: and thou hast given him length of days for ever and ever. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance. For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved. Let thy right hand be found by all thy enemies: let thy right hand find out all them that hate thee. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them. Their fruit shalt thou destroy from the earth: and their seed from among the children of men. For they have intended evils against thee: they have devised counsels which they have not been able to establish. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

The reader or deacon continues by saying the following troparion, kontakion and theotokion.

Reader: O Lord, save thy people, and bless thine inheritance, granting to thy people victory over all adversaries, and by thy Cross, preserving thine estate.

Glory to the Father and to the Son and to the Holy Spirit.

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who canst not be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

THE EKTENIA

The priest, standing before the holy table facing east, censes and intones the petitions of the following ektenia.

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (thrice)

Standing at the south side of the holy table and censing, the priest says:

Priest: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (thrice)

Standing at the east side of the holy table and censing, the priest says:

Priest: Again we pray for our father and Metropolitan, N., (our Bishop, N.,) and all our brethren in Christ.

Choir: Lord, have mercy. (thrice)

Standing at the north side of the holy table, the priest censes the holy table and then the prothesis while he says:

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen. Bless, Father, in the Name of the Lord.

Standing before the holy table facing east, the priest makes the sign of the cross over the gospel book with the censer, saying:

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always; now and ever, and unto ages of ages.

Choir: Amen.

The priest gives away the censer.

Reader: Glory to God in the highest, and on earth peace, good will among men. (thrice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (twice)

THE SIX PSALMS

The reader continues by reading the Six Psalms, while the priest says the twelve Orthros prayers, on page 769.

Psalm 3

LORD, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. I laid me down and slept; I awaked; for the Lord sustained me.

I laid me down and slept; I awaked; for the Lord sustained me.

Psalm 37

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Psalm 62

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: Thy right hand upholdeth me.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Psalm 87

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou remem-

berest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

Psalm 102

BLESS the Lord, O my soul: and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth

them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

Psalm 142

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: Cause me to know the way wherein I should walk: for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will: for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy Name's sake. For thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

Thy spirit is good; lead me into the land of uprightness.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O Lord our Hope, glory to thee.

THE LITANY OF PEACE

When the reader has completed the Six Psalms, the deacon intones the petitions of the litany of peace.

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, **N.**, (our Bishop, **N.**,) for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honour, and worship, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

ALLELUIA VERSES

Tone 8.

Chanter: My spirit seeks thee early in the nightwatches, for thy commandments are a light on the earth.
℟. Alleluia, alleluia, alleluia.

Learn righteousness, ye that dwell upon the earth.
℟. Alleluia, alleluia, alleluia.

Zeal shall seize upon an untaught people, and now, fire shall devour the adversaries.

℟. Alleluia, alleluia, alleluia.

Bring more evils upon them, O Lord, bring more evils upon those who are glorious upon earth.

℟. Alleluia, alleluia, alleluia.

TROPARION

Tone 8.

Priest: Behold, the Bridegroom cometh at midnight, and blessed is the servant whom he shall find awake. But he whom he shall find neglectful is verily unworthy. Behold, therefore, my soul, beware, lest thou fallest into deep slumber, and the door of the kingdom be closed against thee, and thou be delivered to death. But be thou wakeful, crying, Holy! Holy! Holy! art thou, O God. ✠ Through the intercessions of the Forerunner, have mercy on us. (thrice with different endings)

Second Ending:

Chanter: As above with this ending: ✠ Through the intercessions of (the Patron Saint of the Parish), have mercy on us.

Third Ending:

Chanter: As above with this ending: ✠ Through the intercessions of the Theotokos, have mercy on us.

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The people respond Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thine is the majesty, and thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest puts on the phelonion now.

KATHISMATA

(Tone 4, to the tune *"Thou who wast raised up..."*)

Chanters: Let us admire and love the Bridegroom, O brethren, making ready our lamps that they may shine forth with virtues and the Orthodox Faith; that, like the wise virgins of the Lord, we may be prepared to enter with him to the marriage feast; for the Bridegroom, being God, granteth to all an incorruptible crown.

(Tone 4, to the tune *"Joseph was amazed..."*)

The priests and scribes, O Christ, through great envy, brought against thee a council deviating from the law, moving Judas to the betrayal. Wherefore he went out with audacity and spake unto those law transgressing people, saying, What will ye give me, and I will deliver him into your hands? Wherefore, O Lord, save our souls from his condemnation.

Tone 8.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

(Tone 8, to the tune *"The wisdom and word of God..."*)
That evil adversary Judas was moved by a silver loving mind. He planned, by conspiracy, the betrayal of the Master and fell from the Light, accepting darkness. And having bargained for the sale, he sold the Priceless One. Wherefore, that wretched man found hanging and horrible death a reward of his deed. Save us, therefore, O Christ, from his company, and grant forgiveness of sins to those who eagerly celebrate thy pure Passion.

THE ORTHROS GOSPEL

The deacon faces the people, lifts his orarion, and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(St. Matthew 22:15-46, 23:1-39)

At that time, the Pharisees went and took counsel how to entangle Jesus in his talk. And they sent their disciples to him, along with the Hero'dians, saying "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men. Tell us then, what you think. Is it lawful to pay taxes to Caesar, or not?" But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? Show me the money for the tax." And they brought him a coin. And Jesus said to them, "Whose likeness and inscription is this?" They said, "Caesar's." Then Jesus said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When they heard it, they marveled; and they left him and went away.

That same day Sad'ducees, who say that there is no resurrection, came to Jesus and asked him a question, saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry the widow, and raise up children for his brother.' Now there were seven brothers among us; the first married, and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, to which of the seven will she be wife? For they all had her."

But Jesus answered them, "You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like the angels of God in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." And when the crowd heard it, they were astonished at his teaching.

But when the Pharisees heard that Jesus had silenced the Sad'ducees, they came together. And one of them, a lawyer, asked Jesus a question, to test him. "Teacher, which is the great commandment in the law?" And Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool'? If David thus calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

Then said Jesus to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the chief seats in the synagogues, and salutations in the market places, and being called 'Rabbi, Rabbi' by men. But you are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

"Woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in.

"Woe to you, scribes and Pharisees, hypocrites! for you devour widow's houses and for a pretense you make long prayers; therefore, you will receive the greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

"Woe to you, blind guides, who say, 'If any one swears by the temple, it is nothing; but if any one swears by the gold of the temple, he is guilty.' You blind fools! For which is greater, the gold or the temple that has made the gold sacred? And you say, 'If any one swears by the altar, it is nothing; but if any ones swears by the gift that is on the altar, he is guilty.' You blind fools! For which is greater, the gift or the altar that makes the gift sacred? So he who swears by the altar, swears by it and everything on it; and he who swears by the temple, swears by it and by him who dwells in it; and he who swears by heaven, swears by the throne of God and by him who sits upon it.

"Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!

"Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean.

"Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

"Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' Thus you witness against yourselves, that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers. You serpents, you brood of vipers, how are you to escape being sentenced to hell? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town, that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechari'ah the son of Barachi'ah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all this will come upon this generation.

"O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the Name of the Lord.'"

Choir: Glory to thee, O Lord. Glory to thee.

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Sion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of peace and the Saviour of our souls, and unto thee do we ascribe glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: O wretched soul, think of thy last hours. Be dismayed at the rebuking of the fig tree. Act, and double the talent given to thee with a fatigue-loving purpose. Awake, watching and crying out, lest we remain outside the chamber of Christ.

OIKOS

Reader: O wretched soul, why art thou indifferent, and why dost thou vainly imagine unavailing ventures? Why dost thou direct thine energies to things passing? For it is the last hour, and we are about to be separated from what is here. Wherefore, while still thou hast time, listen, and cry, I have sinned, O Christ my Saviour; despise me not like the barren fig tree. But since thou art compassionate, have mercy upon me, who cry to thee in fear, lest I remain outside the bridal chamber of Christ.

SYNAXARION OF GREAT & HOLY TUESDAY

Reader: On this day we make remembrance of the Parable of the Ten Virgins which Jesus spake along with others as he was coming to the Passion. It teaches us not to rest as though safe in virginity, but to guard it whenever possible, and not to desist from any virtues and good deeds, especially deeds of mercy, which make the lamp of virginity shine brilliantly. It teaches us also to be ready for our end, not knowing when our hour is coming, as the wise virgins were ready to meet the bride, lest death overtake us and close the door of the heavenly chamber in our face, and we hear the terrible judgment which the foolish virgins heard, "Verily, verily, I know you not." (Matthew 25:1-13)

Wherefore, O Christ the Bridegroom, number us with the wise virgins and have mercy upon us. Amen.

THE CANON

8th Ode. *Tone 2.*

Heirmos

Chanter: Verily, the three upright youths yielded not to the command of the usurper when they were thrown into the furnace, but confessed God singing, Bless the Lord, all ye his works.

Let us cast indifference away from us, and with sparkling lamps and songs of praise let us welcome Christ the Bridegroom who dieth not, crying, Bless the Lord, all ye his works.

Glory to the Father and to the Son and to the Holy Spirit.

Let there be sufficient of the oil of mercy in our vessels, lest we make the time of receiving prizes a time of bargaining; and let us sing, Bless the Lord, all ye his works.

Both now and ever, and unto ages of ages. Amen.

O ye who have received the talent from God, make it double with the help of Christ, who granteth equal grace, as ye sing, Bless the Lord, all ye his works.

We praise, bless, and we worship the Lord.

Katavasia

Verily, the three upright youths yielded not to the command of the usurper when they were thrown into the furnace, but confessed God, singing, Bless the Lord, all ye his works.

THE NINTH ODE

At the conclusion of the 8th ode, the deacon stands in the holy doors, faces the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion and says:

Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.

While the choir chants the ninth ode, the deacon asks the blessing of the priest upon the incense and does the great censing — exiting the sanctuary through the north door and entering through the south door.

Tone 2.

Heirmos

Choir: O all-holy Virgin, who didst contain in thy womb the uncontainable God, and bore joy unto the world, thee do we praise. (twice)

Glory to the Father and to the Son and to the Holy Spirit.

Thou didst say to thy disciples, O good One: Watch, for ye know not the hour in which the Lord shall come to reward everyone. (twice)

Both now and ever, and unto ages of ages. Amen.

In thine awesome Second Coming, O Master, establish me on thy right hand with the sheep, over-looking the multitude of my sins. (twice)

Katavasia

O all-holy Virgin, who didst contain in thy womb the uncontainable God, and bore joy unto the world, thee do we praise.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION

(Tone 3; special melody)

Chanters: I behold Thy bridal chamber richly adorned, O my Saviour; but I have no wedding garment to worthily enter. Make radiant the garment of my soul, O Giver of Light, and save me. (thrice)

PRAISES

Tone 1.

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Praise him for his mighty acts: praise him according to his excellent greatness.

How shall I, the unworthy one, enter into the splendor of thy saints, for if by chance I shall dare to enter with him into the chamber, my raiment will reproach me, for they are not garments for a wedding, and I shall be thrown down and bound up by the angels. Make clean, O Lord, therefore, the stain of my soul and grant me salvation, for thou only art the lover of mankind.

Tone 2.

Praise him with the sound of the trumpet; praise him with the psaltry and harp.

O Christ the Bridegroom, I who did sleep neglectfully and, like the foolish virgins, did procrastinate at the time of labor, was not in possession of a lamp of virtues. In spite of this, O Master, close not against me the wings of thy compassion. O drive away from me dark sleep, waken me and bring me into thy chamber with the wise virgins, where is the song of the undefiled and pure feasters and of those who cry ceaselessly: Glory be to thee, O Lord.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Having heard of the judgment of him who buried the talent, O my soul, hide thou not the Word of God, but proclaim his wonders that thou may increase the gift twofold and enter into the joy of thy Lord.

THE LITTLE DOXOLOGY

Reader: Thine is the glory, O Lord our God, and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, and have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy name forever. Amen.

Let thy mercy be upon us, O Lord, as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Master, make me to understand thy commandments.

Blessed art thou, O Holy One, enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever; O despise not the works of thy hands.

To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Standing at his place before the holy doors, the deacon intones the petitions of the litany of supplication.

Deacon: Let us complete our morning prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the God of mercies and of bounties, and of love toward mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Bowing to the icon of Christ, the deacon says:

Deacon: Bow your heads unto the Lord.
Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

Facing east and bowing low before the holy table, the priest says:

Priest: O holy Lord, who dwellest on high and regardest the humble of heart, and with thine all-seeing eye dost behold all creation, unto thee have we bowed the neck of our soul and body, and we entreat thee: O Holy of holies, stretch forth thine invisible hand from thy holy dwelling-place, and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind, vouchsafing unto us thy earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE APOSTICHA

Tone 6.

Chanter: Come, ye believers, let us work diligently for the Master; for he distributes wealth unto his servants. Let each of us according to his ability, increase the gift of grace twofold. Let one be adorned with wisdom according to good deeds, another accomplish a service with splendor; let one preach to the unenlightened in word and faith, another distribute treasure unto the poor; for thus shall we increase the loan twofold, as faithful agents of the grace, and be worthy of the joy of the Master. Wherefore, O Christ our God, prepare us for this, since thou alone art the Lover of mankind.

Stichos

We were filled in the morning with thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad: for the days wherein thou hast humbled us, for the years wherein we have seen evil. And look upon thy servants, and upon thy works, and do thou guide their sons.

When thou comest in glory with the angelic hosts, O Jesus, and sittest on the throne of judgment, separate me not from the ways of thy right hand; for thou knowest that the ways of the left are crooked. And destroy me not among the goats, a hardened sinner, but number me with the sheep on thy right hand and save me; for thou art the Lover of mankind.

Tone 8.
Stichos

And let the brightness of the Lord our God be on us: prosper thou the work of our hands, O prosper thou our handiwork.

O Bridegroom, brilliant in thy beauty above all mankind, who didst call us to the spiritual banquet of thy chamber, cast away from me the likeness of the rags of iniquity, by participation in thy Passion and adorn me with the robe of thy beauty, and distinguish me as a brilliant guest in thy kingdom, for thou only art compassionate.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Tone 7.

Behold, the Master entrusteth thee with the gift of a talent, O my soul. Wherefore, receive thou the gift with fear. Lend to the giver and render consolation to the poor. Obtain the Lord as a friend that thou may stand on his right hand when he comes in glory, and that thou may hear that most blessed voice: Enter, thou, O servant, into the joy of thy Lord. Prepare me, a prodigal, for this, O Saviour, for the multitude of thy mercies.

Priest: It is a good thing to confess unto the Lord, to sing praises to thy Name, O Most High, to show forth thy mercy in the morning and thy truth by night.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: O wretched soul, think of thy last hours. Be dismayed at the rebuking of the fig tree. Act, and double the talent given to thee with a fatigue-loving purpose. Awake, watching and crying out, lest we remain outside the chamber of Christ.

Lord, have mercy. (40 times)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without stain bearest God the Word and art truly Theotokos: We magnify thee.

Bless, Father, in the Name of the Lord.

Priest: Christ our God, the Existing One, is blessed, always; now and ever, and unto ages of ages.

Reader: Amen.

Reader: O Heavenly King, strengthen our civil authorities, establish the Faith, pacify the nations, give peace to the world, protect this city, place our departed fathers and brethren in the dwellings of the just, and of thy goodness and mercy, receive us also who come to thee with penitence and thanksgiving.

PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience, and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

PRAYERS BEFORE THE HOLY DOORS

The priest, standing in the holy doors, bows toward the icon of Christ on the iconostasis, saying:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

THE LITTLE DISMISSAL

Standing in the holy doors, facing the people, the priest says the little dismissal.

Priest: May He who is going to his voluntary passion for our salvation, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of **N.** (patron saint of the church); of the holy and righteous ancestors of God Joachim and Anna; and of all the Saints: have mercy on us and save us forasmuch as he is good and loveth mankind.

Then facing the icon of Christ on the iconostasis, the priest says:

Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

The people come forward to venerate the icon of the Bridegroom (Nymphios).

ΥΠΟΜΟΝΗϹ
ΔΕΙΤΑΙ ΚΑΙ
ΜΑΚΡΟΘΥΜΙΑϹ Η
ΑϹΚΗϹΙϹ

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

Of Great & Holy Tuesday

The holy doors being open, the fully-vested priest and deacon stand together before the holy table, with the priest in the center and the deacon at his place at the southwest corner. They make three metanias, the priest saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. Having kissed the priest's right hand, the deacon exits the sanctuary, passing the high place, through the north door. Standing at his place in the center of the solea, the deacon makes three metanias before the holy doors, saying nothing, and then lifts his orarion with the three fingers of his right hand and says aloud:

Deacon: Bless, master.

The priest kisses the gospel book, lifts it up with both hands and lowers it, making with it the sign of the cross over the antiminsion and saying with the fear of God:

Priest: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

The holy doors are closed[1] as the priest, or another clergyman or the reader, recites:

---

[1] In some traditions, the curtain and holy doors remain open for the entire service.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

The reader or bishop, if present, now says Psalm 103 Bless the Lord, O my soul... while the deacon enters the sanctuary through the south door and stands at his place at the holy table.[1]

Psalm 103

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap;

---

[1] The first four prayers at the lighting of the lamps will be said after the first four litanies.

the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! In wisdom hast thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

The Prayers at the Lighting of the Lamps

While Psalm 103 is being said, the priest stands before the holy table and quietly says the fifth, sixth and seventh prayers at the lighting of the lamps.

(5.) O Lord, O Lord, who upholdest all things in the undefiled hollow of thy hand, who showest long-suffering upon us all and repentest thee at our wickedness: Remember thy compassions and thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by thy grace, we may avoid the diverse subtle snares of the evil one and preserve our lives unassailed, through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

(6.) O God, great and wonderful, who with wisdom inscrutable and great riches of providence orderest all things and bestowest upon us earthly good things, who hast given us a pledge of the promised kingdom through the good things already bestowed upon us and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfil the remainder of this day without reproach before thy holy glory and hymn thee, the only good One, our God, who lovest mankind. For thou art our God and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

(7.) O great and most high God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and stars also to rule the night, who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession and to offer unto thee our evening praise: Do thou thyself, O Lord who lovest mankind, direct our prayer as incense before thee, and accept it as a savour of sweet-smelling fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which thou hast appointed for the repose of our weakness may be free from every imagination of the devil. Yea, O Master of all, Bestower of good things, may we, being moved to compunction upon our beds, call to remembrance thy Name in the night, that, enlightened by meditation on thy commandments, we may rise up in joyfulness of

soul to glorify thy goodness, offering up unto thy tender love prayers and supplications for our sins and for those of all thy people, whom do thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of Psalm 103, the priest remains standing at his place before the holy table. The deacon, standing at the southwest corner of the holy table, bows to the priest and exits the sanctuary, passing the high place, through the north door. Standing before the holy doors facing the icon of Christ, the deacon lifts his orarion and intones the petitions of the litany of peace. If no deacon is serving, the priest says the petitions from his place at the holy table.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our metropolitan (or archbishop), **N.**, our bishop, **N.**, the honourable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Make glad our hearts, that we may fear thy holy Name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy Name.

For unto thee are due all glory, honour and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The curtain is now closed and the reader says the first stasis of the 18th kathisma of the Psalter (Psalms 119, 120, 121, 122, and 123); the deacon enters the sanctuary through the south door, washes his hands and prepares the prothesis and censer while the priest washes his hands.

If the pyx has been kept on the holy table,[3] the priest returns to the holy table where he makes two prostrations, kisses the gospel book, stands it before the tabernacle, and then carefully opens the antiminsion. The deacon brings the diskos from the prothesis and gives it to the priest who places it on the antiminsion. The priest then opens the pyx and with great reverence places the Lamb on the diskos with the seal up. The priest and deacon then make one prostration before the holy table.

THE EIGHTEENTH KATHISMA

The First Stasis

The reader begins reading the first stasis.

Psalm 119

UNTO the Lord in mine affliction have I cried, and he heard me. O Lord, deliver my soul from unrighteous lips and from a crafty tongue. What shall be given unto thee and what shall be added unto thee for thy crafty tongue? The arrows of the mighty one, sharpened with coals of the desert. Woe is me, for my sojourning is prolonged; I have tented with the tentings of Kedar, my soul hath long been a sojourner. With them that hate peace I was peaceable; when I spake unto them, they warred against me without a cause.

Psalm 120

I HAVE lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, who hath made heaven and earth. Give not thy foot unto moving, and may he not slumber that preserveth thee. Behold, he shall not slumber nor shall he sleep, he that preserveth Israel. The Lord shall preserve thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall preserve thee from all evil, the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

---

[3] If the pyx has been kept on the prothesis, the priest and deacon go to stand before the prothesis where they make two prostrations. The priest opens the pyx and with great reverence places the Lamb on the diskos with the seal up. He then pours wine and water into the chalice, saying nothing. The priest then holds the star over the censer, which is held by the deacon, and places the star on the diskos. He does likewise with the diskos veil, chalice veil and aer. Then, taking the censer from the deacon the priest censes the diskos and chalice three times, saying, Through the prayers of our holy fathers... After making one prostration, they return to stand at their places before the holy table. Since the gifts have been prepared, the priest and deacon ignore the rubrics appointed above and quietly stand at their places at the holy table during the second and third stases.

Psalm 121

I WAS glad because of them that said unto me: let us go into the house of the Lord. Our feet have stood in thy courts, O Jerusalem. Jerusalem is builded as a city which its dwellers share in concord. For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the Name of the Lord. For there are set thrones unto judgment, thrones over the house of David. Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee. Let peace be now in thy strength, and prosperity in thy palaces. For the sake of my brethren and my neighbors, I spake peace concerning thee. Because of the house of the Lord our God, I have sought good things for thee.

Psalm 122

UNTO thee have I lifted up mine eyes, unto thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until he take pity on us. Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Psalm 123

HAD it not been that the Lord was with us, let Israel now say, had it not been that the Lord was with us, when men rose up against us, then had they swallowed us up alive. When their wrath raged against us, then had the water overwhelmed us. Our soul hath passed through a torrent; then had our soul passed through the water that is irresistible. Blessed be the Lord who hath not given us to be a prey to their teeth. Our soul like a sparrow was delivered out of the snare of the hunters. The snare is broken, and we are delivered. Our help is in the Name of the Lord, who hath made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

At the conclusion of the first stasis, the deacon bows to the priest, exits the sanctuary, passing the high place, through the north door, and stands at his place in the center of the solea. Lifting his orarion, he intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, rebuke us not in thy displeasure, neither chasten us in thy wrath, but deal with us according to thy mercy, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the holy Theotokos and of all the saints.

For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Second Stasis

While the reader says Both now and the second stasis (Psalms 124, 125, 126, 127, and 128), the deacon enters the sanctuary through the south door. The priest and deacon make two prostrations before the holy table, and the deacon takes up a candle and the censer and gives the censer to the priest. The deacon then goes to stand at the back (east) side of the holy table. The priest censes around the holy table three times, the deacon standing opposite him holding the candle. After the third circuit of the holy table, the priest gives the censer to the deacon, and the deacon then gives away both the candle and the censer. The priest and deacon then make one prostration before the holy table.

Reader: Both now and ever, and unto ages of ages. Amen.

Psalm 124

THEY that trust in the Lord shall be as Mount Zion; he that dwelleth at Jerusalem, nevermore shall he be shaken. Mountains are round about her, and the Lord is round about his people from henceforth and for evermore. For the Lord will not permit the rod of sinners to be upon the lot of the righteous, lest the righteous stretch forth their hands unto iniquities. Do good, O Lord, unto them that are good and unto the upright of heart. But them that turn aside unto crooked ways shall the Lord lead away with the workers of iniquity; peace be upon Israel.

Psalm 125

WHEN the Lord turned again the captivity of Zion, we became as men that are comforted. Then was our mouth filled with joy, and our tongue with rejoicing. Then shall they say among the nations: the Lord hath done great things unto them. The Lord hath done great things among us, and we are become glad. Turn again, O Lord, our captivity, like streams in the south. They that sow with tears shall reap with rejoicing. In their going they went, and they wept as they cast their seeds. But in their coming shall they come with rejoicing, bearing their sheaves.

Psalm 126

EXCEPT the Lord build the house, in vain do they labour that build it. Except the Lord guard the city, in vain doth he watch that guardeth her; it is vain for you to rise at dawn. Ye that eat the bread of sorrow, rouse yourselves after resting, when he hath given sleep to his beloved. Lo, sons are the heritage of the Lord, the reward of the fruit of the womb. Like arrows in the hand of a mighty man, so are the sons of them that were outcasts. Blessed is he that shall fulfil his desires with them; they shall not be put to shame when they speak to their enemies in the gates.

Psalm 127

BLESSED are all they that fear the Lord, that walk in his ways. Thou shalt eat the fruit of thy labours; blessed art thou, and well shall it be with thee. Thy wife shall be as a fruitful vine on the sides of thy house. Thy sons like young olive trees round about thy table. Behold, so shall the man be blessed that feareth the Lord. The Lord bless thee out of Zion, and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children; peace be upon Israel.

Psalm 128

MANY a time have they warred against me from my youth, let Israel now say, Many a time have they warred against me from youth, and yet they have not prevailed against me. The sinners wrought upon my back, they lengthened out their iniquity. The Lord is righteous; he hath cut asunder the necks of sinners. Let them be put to shame and turned back, all they that hate Zion. Let them be as the grass upon the housetops, which before it is plucked up is withered away. Wherefore the reaper filleth not his hand, nor he that gathereth sheaves his bosom. Nor have they that passed by said: The blessing of the Lord come upon you; we have blessed you in the Name of the Lord.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

At the conclusion of the second stasis, the deacon bows to the priest, exits the sanctuary, passing the high place, through the north door, and comes to stand at his place in the center of the solea. Lifting his orarion, he intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy Name, and put us not to shame in our expectation of thy mercy; but grant us, O Lord, all of our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts and do thy will in all things.

For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Third Stasis

While the reader says Both now and the third stasis (Psalms 129, 130, 131, 132, and 133), the deacon enters the sanctuary through the south door and stands at his place at the holy table. The priest and deacon make two prostrations before the holy table. The deacon then takes up the candle and censer. He gives the censer to the priest who continuously censes the Lamb.

Reader: Both now and ever, and unto ages of ages. Amen.

Psalm 129

OUT of the depths have I cried unto thee, O Lord; Lord, hear my voice. Let thine ears be attentive to the voice of my supplication. If thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with thee there is forgiveness. For thy Name's sake have I patiently waited for thee, O Lord; my soul hath waited patiently for thy word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch let Israel hope in the Lord. For with the Lord there is mercy, and with him is plenteous redemption; and he shall redeem Israel out of all his iniquities.

Psalm 130

O LORD, my heart is not exalted, nor are mine eyes become lofty. Nor have I walked in things too great or too marvellous for me. If I were not humble-minded but exalted my soul, as one weaned from his mother, so wouldst thou requite my soul. Let Israel hope in the Lord, from henceforth and for evermore.

Psalm 131

REMEMBER, O Lord, David, and all his meekness. How me made an oath unto the Lord, and vowed unto the God of Jacob: I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch, I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a habitation for the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Let us go forth into his tabernacles, (the priest gives the censer to the deacon) let us worship at the place where his feet have stood. Arise, O Lord, into thy rest, thou and the ark of thy holiness.

While the reader says Both now and the third stasis (Psalms 129, 130, 131, 132, and 133), the deacon enters the sanctuary through the south door and stands at his place at the holy table. The priest and deacon make two prostrations before the holy table. The deacon then takes up the candle and censer. He gives the censer to the priest who continuously censes the Lamb. When the reader says Let us go forth into his tabernacles (131:7), the priest gives the censer to the deacon. The reader stops after he says Arise, O Lord, into thy rest, thou and the ark of thy holiness (131:8) and all kneel. The priest takes up the diskos upon which rests the Lamb, and the deacon, holding the candle in his left hand, censes the Lamb as it is carried by the priest to the prothesis, passing the high place. After the diskos has been placed on the prothesis, all rise and the reader continues the third stasis, beginning with Thy priests shall be clothed... (131:9).

After placing the diskos upon the prothesis, the priest pours water and wine into the chalice, saying Through the prayers of our holy fathers... He then holds the star and diskos veil over the censer and places them over the diskos, saying Through the prayers of our holy fathers... He then holds the chalice veil over the censer and places it over the chalice, saying Through the prayers of our holy fathers... He then holds the aer over the censer and places it over the diskos and chalice, saying Through the prayers of our holy fathers... The priest then censes the chalice and diskos three times, saying Through the prayers of our holy fathers... The priest and the deacon make one prostration and return to the holy table, where the priest folds the antiminsion and replaces the gospel book upon it.

Thy priests shall be clothed with righteousness, and thy righteousness shall rejoice. For the sake of David thy servant, turn not thy face away from thine anointed one. The Lord hath sworn in truth unto David, and he will not annul it: of the fruit of thy loins will I set upon thy throne. If thy sons keep my covenant and these testimonies which I will teach them, their sons also shall sit forever on thy throne. For the Lord hath elected Zion, he hath chosen her to be a habitation for himself. This is my rest forever and ever; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her beggars will I satisfy with bread. Her priests will I clothe with salvation, and her saints with rejoicing shall rejoice. There will I make to spring forth a horn for David, I have prepared a lamp for my Christ. His enemies will I clothe with shame, but upon him shall my sanctification flourish.

Psalm 132

BEHOLD now, what is so good or so joyous as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment. It is like the dew of Aermon, which cometh down upon the mountains of Zion. For there the Lord commanded the blessing, life for evermore.

Psalm 133

BEHOLD now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, in the nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Zion, he that made heaven and the earth.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

O Lord, our hope, glory to thee.

At the conclusion of the third stasis, the deacon bows to the priest and exits the sanctuary, passing the high place, through the north door. He comes to stand at his place in the center of the solea, lifts his orarion and intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the

saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O thou who, with never-silent hymns and never-ceasing songs of praise to thy glory, art hymned by the holy powers: Fill our mouths with thy praise, that we may magnify thy holy Name. And grant unto us part and inheritance with all those who fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy saints.

For thou art our God, the God of mercy and salvation, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LORD, I HAVE CRIED

Tone 1.

The deacon enters the sanctuary through the south door and opens the curtain. During the chanting of Lord, I have cried..., the deacon does the great censing of the church, as at Great Vespers, except that he begins by censing the prothesis.

Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

The deacon, if one is present, or the priest, does the great censing. When the censing is over, the people may sit.

Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord, before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no one cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Tone 1.

Bring my soul out of prison, that I may praise thy Name.

Stichera Verse

Unto the splendor of thy saints, how shall I, unworthy, enter? For if I shall dare to enter with them into the chamber, my raiment will reproach me; for they are not wedding garments; and I shall be thrown down and bound by the angels. Cleanse, Lord, therefore, the stain of my soul and save me; for thou art the Lover of Mankind.

The righteous shall wait for me, until thou recompense me.

Stichera Verse

Unto the splendor of thy saints, how shall I, unworthy, enter? For if I shall dare to enter with them into the chamber, my raiment will reproach me; for they are not wedding garments; and I shall be thrown down and bound by the angels. Cleanse, Lord, therefore, the stain of my soul and save me; for thou art the Lover of Mankind.

Tone 2.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Stichera Verse

O Christ the Groom, I who negligently slept and, like the foolish virgins, procastinated in the time of work, was not in possession of a lamp of virtues. But, O Master, close not against me the wings of thy compassion. Drive away dark sleep from me, waken me, and bring me into thy chamber with the wise virgins, where is the song of the undefiled feasters and of those who cry ceaselessly, Glory be to thee, O Lord.

Let thine ears be attentive to the voice of my supplications.

Stichera Verse

O Christ the Groom, I who negligently slept and, like the foolish virgins, procastinated in the time of work, was not in possession of a lamp of virtues. But, O Master, close not against me the wings of thy compassion. Drive away dark sleep from me, waken me, and bring me into thy chamber with the wise virgins, where is the song of the undefiled feasters and of those who cry ceaselessly, Glory be to thee, O Lord.

Tone 4.

If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Stichera Verse

Having heard of the judgment of him who buried the talent, O my soul, hide not the word of God, but proclaim his wonders, that thou mayest double the gift, and enter into the joy of thy Lord.

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.

Stichera Verse

Having heard of the judgment of him who buried the talent, O my soul, hide not the word of God, but proclaim his wonders, that thou mayest double the gift, and enter into the joy of thy Lord.

Tone 6.

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Stichera Verse

Come, ye believers, let us work diligently for the Master; for he distributeth wealth to his servants. Let each of us according to his ability, double the gift of grace. Let one be adorned with wisdom according to good deeds, another accomplish a splendid service; let one preach to the unillumined in word and faith, another distribute wealth to the poor; for thus shall we double the loan, as faithful agents of the grace, and be worthy of the Master's joy. Wherefore, O Christ God, prepare us for it, since thou art the Lover of mankind.

For with the Lord there is mercy and with him is abundant redemption, and He will deliver Israel from all his iniquities.

Stichera Verse

Come, ye believers, let us work diligently for the Master; for he distributeth wealth to his servants. Let each of us according to his ability, double the gift of grace. Let one be adorned with wisdom according to good deeds, another accomplish a splendid service; let one preach to the unillumined in word and faith, another distribute wealth to the poor; for thus shall we double the loan, as faithful agents of the grace, and be worthy of the Master's joy. Wherefore, O Christ God, prepare us for it, since thou art the Lover of mankind.

Praise the Lord, all ye nations, praise him all ye people.

Stichera Verse

When thou comest in glory with the angelic hosts, O Jesus, and sittest on the throne of judgment, separate me not from the ways of thy right hand; for thou knowest that the ways of the left are crooked. And destroy me not, hardened sinner, with goats, but number me with the sheep on thy right hand, and save me; for thou art the Lover of mankind.

For his mercy is great toward us, and the truth of the Lord endureth forever.

Stichera Verse

O Bridegroom, brilliant in thy beauty above all mankind, who didst call us to the spiritual banquet of thy chamber, cast away from me the likeness of the rags of iniquity, by participation in thy Passion, and adorn me with the robe of thy beauty. Distinguish me as a brilliant guest in thy kingdom; for thou art compassionate.

Tone 7.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Behold, the Master entrusteth thee with a talent, O my soul. Wherefore, receive thou the gift with fear. Lend to the giver and console the poor. Obtain the Lord as a Friend, that thou mayest stand on his right hand when he cometh in glory, and that thou mayest hear that blessed voice: Enter, O Servant, into the joy of thy Lord. Prepare me, a prodigal, for it, O Saviour, for the multitude of thy mercies.

As the choir chants Both now and ever the holy doors are opened and the priest kisses the gospel book and the holy table. The priest lifts up the gospel book and gives it to the deacon, who places his orarion over it, kissing the priest's hand. Preceded by the servers, they make the little entrance, the priest following the deacon, passing the high place and exiting the sanctuary through the north door and going to the center of the solea. The deacon, holding his orarion with the thumb and first two fingers of his right hand and the gospel book in his left, points with the orarion toward the holy doors and says to the priest:

The Prayer of the Entrance

Deacon:	Let us pray to the Lord. Lord, have mercy.
	The presiding priest says the prayer of the entrance:
Priest:	In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks unto thee, and we pray unto thee, O Master of all, Lord who lovest mankind: Direct thou our prayer as incense

before thee, and incline not our hearts unto words or thoughts of evil; but deliver us from all who seek after our souls. For unto thee, O Lord, Lord, are our eyes, and in thee have we hoped. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the presiding priest to kiss, himself kissing the priest's right hand. Still pointing to the holy doors with his orarion, the deacon says to the priest:

Deacon: Bless, father, the holy entrance.

The priest blesses toward the holy doors with his right hand, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed chanting, the deacon, standing before the holy doors and facing east, raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

PHOS HILARON

Then the reader, or the bishop if present, says the hymn of thanksgiving at the lighting of the lamps.[4]

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy, blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

---

[4] The hymn of thanksgiving may also be sung according to the *Ninth Hour and Typika—The Divine Liturgy of the Presanctified Gifts of St. Gregory the Dialogist for Wednesdays of Great Lent* published by the Archdiocese in 2000.

At the words and behold the light of evening, the deacon enters the sanctuary through the holy doors. At the words Father, Son and Holy Spirit, the priest enters the sanctuary through the holy doors being censed by the deacon.

THE READINGS

At the end of the hymn of thanksgiving at the lighting of the lamps, the deacon, standing in the holy doors and facing west, lifts his orarion and says:

(Exodus 2:5-10)

Deacon: The evening prokeimenon.

Reader: (The prokeimenon in tone 6.) Arise, O Lord, into thy rest: thou and the Ark of thy holiness. ℣. Lord, remember David and all his meekness.

Deacon: Wisdom.

Reader: The reading is from Exodus.

Deacon: Let us attend.

Reader: Now the daughter of Pharaoh came down to bathe at the river, and her maidens walked beside the river; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child; and lo, the babe was crying. She took pity on him and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child away, and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son;

and she named him Moses, for she said, "Because I drew him out of the water."

While the reader says the first reading, the priest holds in his right hand both a lighted candle and the censer. When the reading is completed the deacon says:

Deacon: Let us attend.

Reader: (The prokeimenon in tone 4.) Behold, how good and joyful it is for brethren to dwell together in unity! ℣. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard.

After he has intoned the prokeimenon and stichos, the reader says in a loud voice:

Reader: Command.

The priest, standing before the holy table facing east, makes the sign of the cross with the candle and censer, saying:

Priest: Wisdom. Stand upright.

Then standing in the holy doors, he bows to the icon of Christ on the iconostasis and says:

Priest: The light of Christ...

He then blesses the people, making the sign of the cross with the candle and censer, saying:

Priest: ...illumineth all.

The priest returns to the holy table and gives away the candle and censer as the deacon says:

Deacon: Wisdom.

Reader: The reading is from Job.

Deacon: Let us attend.

(Job 1:13-22)

Reader: Now there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house; and there came a messenger to Job, and said, "The oxen were plowing and the asses feeding beside them; and the Sabe'ans fell upon them and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The Chalde'ans formed three companies, and made a raid upon the camels and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "Your sons and daughters were eating and drinking wine in their eldest brother's house; and behold, a great wind came across the wilderness, and struck the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you."

Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshiped. And he said, "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the Name of the Lord."

In all this Job did not sin or charge God with wrong.

LET MY PRAYER ARISE

At the end of the reading, the priest takes up the censer as the deacon,[5] holding a lighted candle says:

Deacon: Wisdom.

---

[5] If there is no deacon, the priest holds the censer in his right hand and the candle in his left.

The deacon goes to stand at the east side of the holy table, opposite the priest. On each of the following verses, the priest moves to and continuously censes a side of the holy table; and the deacon, holding the candle, moves to stand opposite him.

The priest censes the west side of the holy table as he slowly chants the following:

Tone 6.

Priest: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.[6]

Then the priest moves to the south side of the holy table, censes and intones:

Priest: (℣. 1) Lord, I have cried unto thee, hear me; attend to the voice of my supplication when I cry unto thee.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the east side of the holy table, censes and intones:

Priest: (℣. 2) Set, O Lord, a watch before my mouth and a protecting door about my lips.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the north end of the holy table, censes and intones:

Priest: (℣. 3) Incline not my heart to evil words; to make excuse in sins.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the prothesis, censes and intones:

---

[6] In some traditions, this is repeated by the choir and then the priest intones verse one, **Lord, I have cried unto thee...** In that case, the **Glory** and **Both now** are omitted, this sequence ending with the priest chanting **Let my prayer arise in thy sight as incense...** and the choir concluding **and let the lifting up...**

Priest: Glory to the Father and to the Son and to the Holy Spirit.[7]

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the west (front) end of the holy table and censes and intones:

Priest: Both now and ever, and unto ages of ages. Amen.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

As the choir chants Let my prayer arise... the deacon goes out the holy doors to stand in the center of the solea facing the holy table. After which the priest, still standing before the altar and censing chants:

Priest: Let my prayer arise...

Then turning to stand in the holy doors, the priest censes the icon of Christ on the iconostasis as he continues:

...in thy sight as incense;

He then censes the other icons on the iconostasis and the choir concludes:

Choir: ...and let the lifting up of my hands be an evening sacrifice.

The priest then returns to the holy table, gives away the censer and makes three prostrations in silence.[8]

---

[7] In some traditions, the priest continues immediately with Both now and ever...

[8] In some traditions, these three prostrations are made while saying the prayer of Saint Ephraim the Syrian:

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

THE GOSPEL

(Matthew 24:36-26:2)

The priest and deacon stand at their places at the holy table and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

And the priest says the prayer before the gospel:

Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon, holding his orarion in his right hand, bows before the priest and says:

Deacon: Bless, master, him that proclaims the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon, saying:

Priest: May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Let it be to me according to thy word.

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

Deacon: O holy apostle and evangelist Matthew, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne and says:

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend!

Deacon: The Lord said to his disciples, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

"As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know at what hour your Lord is coming. But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.

"Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions.

But if that wicked servant says in his heart, 'My master is delayed,' and begins to beat his fellow servants, and eats and drinks with the drunken, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the hypocrites; there men will weep and gnash their teeth.

"Then the kingdom of heaven shall be compared to ten virgins who took their lamps and went to meet the bridegroom. Five of them were wise, and five were foolish. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour.

"For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'

"When the Son of man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

When Jesus had finished all these sayings, he said to his disciples, "You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified."

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the choir chants:

Choir: Glory to thee, O Lord. Glory to thee.

THE EKTENIA OF FERVENT SUPPLICATION

The deacon closes the holy doors and then exits the sanctuary through the north door and, standing at his place on the solea with his orarion raised, intones the following ektenia and litanies:

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

The choir responds Lord, have mercy to the first two petitions.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy, to this and the remaining petitions.

For our father and Metropolitan, **N.**, (our Bishop, **N.**,) the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God **NN.** and for) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God **NN.**,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: O Lord our God, receive this fervent supplication of thy servants, and have mercy on us according to the multitude of thy mercy, and send down thy compassions upon us and upon all thy people, who await thy great and rich mercy.

For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

The choir responds Lord, have mercy to each petition.

Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

That he will teach them the word of truth.

That he will reveal to them the gospel of righteousness.

That he will unite them to his holy, catholic and apostolic Church.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads to the Lord, ye catechumens.

Choir: To thee, O Lord.

Priest: O God, our God, the Creator and Maker of all things, who willest that all men should be saved and should come unto the knowledge of the truth: Look down upon thy servants the catechumens, and deliver them from the ancient delusion and from the wiles of the adversary. And call them unto life eternal, illumining their souls and bodies and numbering them with thy rational flock, which is called by thy holy Name.

As the priest says the exclamation, he makes the sign of the cross over the antiminsion with the gospel book and then sets it upright before the tabernacle.

That with us they may glorify thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LITANY FOR THOSE PREPARING FOR ILLUMINATION

Deacon: As many as are preparing for illumination, draw near.

Pray to the Lord, ye who are preparing for illumination.

The choir responds Lord, have mercy to each petition.

Ye faithful, pray to the Lord for these brethren who are preparing for holy illumination and for their salvation.

That the Lord our God will establish them and strengthen them.

That he will illumine them with the light of knowledge and of reverence.

That he will grant unto them, at the appointed time, the laver of regeneration, the forgiveness of sins and the garment of incorruption.

That he will beget them with water and the Spirit.

That he will grant unto them the perfection of faith.

That he will number them with his holy and elect flock.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads to the Lord, ye who are preparing for illumination.

Choir: To thee, O Lord.

Priest: Show the light of thy countenance, O Master, upon those who are preparing for holy illumination and who desire to put away the defilement of sin. Enlighten their understanding. Establish them in the faith. Strengthen them in hope. Perfect them in love. Make them honorable members of thy Christ, who gave himself for our souls.

For thou art our Illumination, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon: As many as are preparing for illumination, depart. Depart, ye who are preparing for illumination.

As many as are catechumens, depart. Let none of the catechumens remain.

THE FIRST LITANY OF THE FAITHFUL

The priest now unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower right corner of the antiminsion.

Deacon: As many as are of the faithful, again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to this and the following petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O God, great and worthy to be praised, who through the life-giving death of thy Christ hast translated us from corruption to incorruption: Deliver thou all our senses from death-dealing, carnal desires, setting over them as a good ruler the understanding that is in us. Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto thee, establishing all our members and our minds by thy grace.

For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to this and the following petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O holy Master, exceeding good, we beseech thee, who art rich in mercy, that thou wilt be gracious to us sinners and make us worthy to receive thine only-begotten Son and our God, the King of glory. For behold, his immaculate Body and his life-giving Blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by a multitude of the heavenly hosts. Grant us to partake of them without condemnation, that, the eyes of our understanding being enlightened thereby, we may become sons of the light and of the day.

Through the gift of thy Christ, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE ENTRANCE WITH THE HOLY GIFTS

The deacon enters the sanctuary through the south door, opens the holy doors and stands at his place at the holy table.

Choir: Now the powers of heaven invisibly with us do serve. Lo, the King of glory enters in. Lo, the mystical sacrifice is upborne, fulfilled.

As the choir chants Now the powers of heaven…, the priest and the deacon, with raised orarion, say the same hymn thrice. As the deacon says the Alleluia, they make a metania.

Priest: Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter.

Deacon: Behold, the completed mystical sacrifice is escorted in. Let us with faith and longing draw near and become partakers of life everlasting. Alleluia. (metania)

The Censing

The priest now censes the prothesis, around the holy table, the sanctuary and the clergy, and from the holy doors the icons on the iconostasis and the people, saying as he censes:

Priest: O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

Reverencing the Altar

The concluding verses of the psalm are said after the entrance when the gifts have been placed on the holy table.

Having completed the censing, the priest gives up the censer; and he and the deacon, standing at their places before the holy table, make three metanias in silence. The priest kisses the antiminsion (reverencing each of the wounds of Christ: hands, side and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table. The priest and deacon then fold their arms across their breasts and bow to each other, saying nothing. The deacon then goes to the prothesis, passing the high place. Turning to face the west, the priest bows toward the people, saying nothing, and then goes to the prothesis.

At the Prothesis

Now standing before the prothesis, the priest censes the gifts; and then he and the deacon make three metanias, or prostrations, saying each time:

Priest: | O God, be gracious unto me the sinner.

The priest places the aer over his bowed head and then takes up the diskos, ***which he holds aloft in his right hand,*** and the chalice, which he carries a little lower in his left hand.

The Entrance with the Presanctified Gifts

When the choir has concluded, the priest exits the sanctuary through the north door, preceded by the deacon who censes the gifts and carries a lighted candle. All in the church prostrate themselves during the entrance. The priest, saying softly Through the prayers of our holy fathers..., makes the entrance from the north door, across the solea and directly into the sanctuary through the holy doors.

CONCLUSION OF THE ENTRANCE HYMN

When the priest re-enters the sanctuary, the choir concludes the hymn.

Choir:	Let us draw near in faith and love and become communicants of life eternal. Alleluia.

The priest places the diskos and chalice on the antiminsion (diskos on his left and chalice on his right, as usual) and removes the aer from his head. The priest removes the veils from the diskos and chalice and places them at the corners of the antiminsion.[9] He then holds the aer around the censer, being held by the deacon, and places it over the gifts. The holy doors are closed.

Deacon:	Do good, master.
	The priest censes the gifts thrice, saying the concluding verses of Psalm 50.
Priest:	Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

---

[9] In some traditions, the veils are not removed from the diskos and chalice at this time. Later, the priest reaches under the aer and diskos veil to touch the Lamb while he says The presanctified Holy Things are for the holy and then removes the aer, veils and star.

After giving away the censer, the priest makes three prostrations in silence.[10]

The priest blesses the deacon, and the deacon kisses the priest's right hand. Then, passing the high place, the deacon goes to his place on the solea for the following litany.

LITANY BEFORE THE LORD'S PRAYER

Deacon: Let us complete our evening prayer unto the Lord.

The choir responds Lord, have mercy to each petition until noted.

For the precious gifts set forth and presanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly, and ideal altar as a savour of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

For this holy house, and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

---

[10] In some traditions, these three prostrations are made while saying the prayer of Saint Ephraim the Syrian:

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

Asking for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ as the priest says aloud And vouchsafe, O Master...

Priest: O God of ineffable and unseen mysteries, with whom are hidden treasures of wisdom and knowledge, who hast revealed unto us the ministry of this service and hast appointed unto us sinners through thy great love toward mankind, to offer unto thee gifts and sacrifices for our sins and for the ignorance of the people: Do thou the same invisible King, who doeth things great and inscrutable, glorious and marvelous, which cannot be numbered, look upon us, thine unworthy servants who stand at this holy altar as at thy cherubic throne, upon which lieth thine only-begotten Son and our God, in the dread mysteries spread forth thereon; and having delivered us and all thy faithful people from every impurity, sanctify all our souls and bodies with the sanctification which cannot be taken away. That partaking with a pure conscience, with face unashamed, with heart illumined of these divine, hallowed things and, being enlivened through them, we may be united to Christ himself, our true God, who hath said: Whosoever eateth my flesh and drinketh my blood abideth in me, and I in him; that thy Word, O Lord, making an abode in us and sojourning among us, we may become a temple of thine all-holy and adorable Spirit, redeemed from every wile of the devil, wrought either by deed or word or thought, and may obtain the good things promised unto us with all thy saints who in all ages have been well-pleasing unto thee.

Priest: And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father, and to say:

THE LORD'S PRAYER

All: Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east, bows low and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: O God, who alone art good and compassionate, who dwellest in the heights and regardest the humble: Look with the eyes of thy tenderness upon all thy people, and preserve them. And make us all worthy to partake without condemnation of these thy life-giving mysteries; for unto thee have we bowed our heads in the hope of thy rich mercy.

Removing the aer and star,[11] the priest says:

Through the grace and compassions and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest quietly prays:

Priest: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

Priest: O God, be gracious unto me, the sinner.

Deacon: Let us attend.

The priest reverently touches, but does not elevate, the life-giving Body with the fingers of both hands, reaching under the aer if it has not been removed, and says:

---

[11] In some traditions, the aer and the star are not removed until after the priest says The presanctified Holy Things are for the holy.

Priest: The presanctified Holy Things are for the holy.

The choir responds, singing:

Choir: One is Holy, One is Lord Jesus Christ, to the glory of God the Father. Amen.

While the choir chants One is holy..., the deacon enters the sanctuary through the south door and stands at his place at the holy table and says:

Deacon: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.[12]

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

IC (placed in the chalice)

NI KA (for the people)

XC (for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes with it the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.[13]

Deacon: Amen.

---

[12] In some traditions, the priest says Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us instead of Divided and distributed...

[13] In some traditions, the priest says Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us instead of the above.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.[12]

Deacon: Amen.

The deacon pours a sufficient quantity of warm water into the chalice cross-wise, while the priest says:

Priest: The warmth (of faith, full) of the Holy Spirit.[12]

Deacon: Amen.

The priest and deacon stand with bowed heads at their places at the holy table, as the priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

Priest: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me, and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy mystic supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy holy mysteries, O Lord, but unto the healing of soul and body.

THE COMMUNION HYMN

The choir chants the communion hymn (koinonikon), repeating it as necessary with the verses.

Choir: O taste and see that the Lord is good. Alleluia.

Verses from Psalm 33:1-10

(1) I will bless the Lord at all times, his praise shall continually be in my mouth.

(2) In the Lord shall my soul be praised; let the meek hear and be glad.

(3) O magnify the Lord with me, and let us exalt his Name together.

(4) I sought the Lord, and he heard me, and delivered me from all my tribulations.

(5) Come unto him, and be enlightened, and your faces shall not be ashamed.

(6) This poor man cried, and the Lord heard him, and saved him out of all his tribulations.

(7) The angel of the Lord will encamp round about them that fear him, and will deliver them.

(8) O taste and see that the Lord is good; blessed is the man that hopeth in him.

(9) O fear the Lord, all ye his saints; for there is no want to them that fear him.

(10) Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

The Clergy's Reception of Holy Communion

As the choir chants the proper koinonikon, the priest bows to the deacon, saying:

Priest: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest, saying:

Deacon: Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Taking the section of the Lamb sealed XC (or a portion of that section if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter **N.**, unto forgiveness of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon **N.**, the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter **N.**, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon **N.**, the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antiminsion. The priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

The Communion of the Faithful

The Holy Doors are opened.

Having carefully wiped all of the crumbs from the diskos into the chalice, the priest covers the chalice with the kalima and hands the chalice and the spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the Name of the Lord; the Lord is God, and hath revealed himself unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants the koinokon. The priest says to each communicant:

Priest: The servant of God, **N.**, partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

THE POSTCOMMUNION HYMN

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:[14]

Priest: O God, save thy people and bless thine inheritance.

Choir: I will bless the Lord at all times, his praise shall always be on my lips. Taste the heavenly bread and the cup of life, and see how good the Lord is. Alleluia, Alleluia, Alleluia.

As the choir chants the post-communion hymn, I will bless the Lord at all times..., the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion. The priest removes the kalima from the chalice, covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star on the diskos.

Deacon: Exalt, master.

The priest censes the chalice thrice, saying:

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it up above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

Priest: Blessed is our God,

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.

---

[14] If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the holy table and then bless the people.

Choir:	Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory; for thou hast made us worthy to partake of thy holy, divine, immortal and life-giving Mysteries. Keep us always in thy sanctification, that all the day we may meditate on thy righteousness. Alleluia, Alleluia, Alleluia.

As the choir chants Amen. Let our mouths be filled with thy praise..., the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder,[15] exits the sanctuary through the north door.

THE LITANY OF THANKSGIVING

Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

Deacon:	Attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.
	The choir responds Lord, have mercy to this and the next petition.
	Help us; save us; have mercy on us; and keep us, O God, by thy grace.
	Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other, and all our life unto Christ our God.
Choir:	To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest standing before the holy table, facing east, says the thanksgiving prayer.

---

[15] The early tradition is that the orarion remains crossed through the end of the Divine Liturgy.

THE THANKSGIVING PRAYER

Priest: We give thanks unto thee, O God, the Saviour of all, for all the good things which thou hast granted unto us and for the communion of the holy Body and Blood of thy Christ. And we beseech thee, O Master, who lovest mankind, to keep us under the shelter of thy wings. And grant that, even unto our last breath, we may worthily partake of thy holy things unto the illumination of soul and body and unto the inheritance of the kingdom of heaven.

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

Priest: For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

The deacon, still standing before the icon of Christ, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis,[16] the priest says the following prayer behind the amvon:

---

[16] In some traditions, the priest stands in the center of the solea and faces the holy table.

THE PRAYER BEHIND THE AMVON

Priest: O almighty Master, who hast made all creation and by thine inexpressible providence and great goodness hast brought us to these all-revered days, for the purification of soul and body, for the controlling of passions and for hope of resurrection, who, during the forty days didst give into the hands of thy servant Moses the tablets of the Law in characters divinely traced by thee: Enable us also, O good One, to fight the good fight, to complete the course of the fast, to preserve inviolate the faith, to crush under foot the heads of invisible serpents, to be accounted victors over sin; and, uncondemned, to attain unto and worship the holy resurrection. For blessed and glorified is thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Reader/Choir: Blessed be the Name of the Lord, henceforth and forevermore. (thrice)

While the reader (or choir) chants Blessed be the Name of the Lord..., the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:[17]

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

Priest: O Lord our God, who hast brought us to these all-revered days and hast made us communicants of thy dread mysteries: Unite us to thy rational flock, and make us heirs of thy kingdom, now and ever, and unto ages of ages. Amen.

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, still standing within the sanctuary, says:

---

[17] If no deacon is serving, the priest does not go to the prothesis nor read the following prayer at this time, but waits until after the dismissal when he will say the prayer immediately prior to his consuming the holy Gifts.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The deacon, having again arranged his orarion crosswise, consumes the holy gifts with all reverence and care,[18] while the priest turns to face the people and blesses them, saying:

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

The priest turns toward the icon of Christ and says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice) Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

THE DISMISSAL

Priest: May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints Gregory the Dialogist, pope of Rome; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of N. (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

---

[18] After using the spoon to consume the particles and drinking the remaining contents of the chalice, he cleanses the chalice thrice (twice with wine and once with hot water) being careful to consume every particle. He then wipes the spoon and chalice thoroughly and covers the sacred vessels with the kalima, and washes his hands and lips.

The reader says Psalm 33 I will bless the Lord at all times... and Psalm 144 I will exalt thee, O my God... while the people come forward to receive the antidoron, kissing the right hand of the priest. When the reader has completed the psalms, the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

When the last person has received the antidoron, the priest enters the sanctuary through the holy doors, closes the holy doors and begins the prayers of thanksgiving after holy communion, saying aloud Glory to thee, O God (thrice). While the reader says the prayers of thanksgiving, the priest washes his hands and lips,[19] after which he and the deacon remove their vestments.

After unvesting, the priest and deacon go to stand at their places before the holy table, where the priest says the dismissal of the thanksgiving prayers. After he says Through the prayers... the priest and deacon make three metanias, kiss the holy table and then exit the sanctuary — the priest through the north door and the deacon through the south door.

Standing on the solea before the holy doors, facing east, the priest and deacon make three metanias and then depart in peace.

---

[19] If no deacon is serving, the priest first goes to the prothesis, says the Prayer at the Consumption of the Holy Gifts, consumes the holy gifts and then washes his hands and lips.

PSALMS TO BE READ AFTER THE DISMISSAL

Psalm 33

Reader: I will bless the Lord at all times, his praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt his Name together. I sought the Lord, and he heard me, and delivered me from all my tribulations. Come unto him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in him. O fear the Lord, all ye his saints; for there is no want to them that fear him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and he delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and he will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of his servants, and none of them will do wrong that hope in him.

Psalm 144

Reader: I will exalt thee, O my God, my king, and I will bless thy Name for ever, yea, for ever and ever. Every day will I bless thee, and I will praise thy Name for ever, yea, for ever and ever. Great is the Lord and exceedingly to be praised, and of his greatness there is no end. Generation and generation shall praise thy works, and thy power shall they declare. Of the majesty of the glory of thy holiness shall they speak, and they shall tell of thy wonders. And the power of thine awesome deeds shall they relate, and they shall tell of thy majesty. The memory of the multitude of thy goodness shall they pour forth, and in thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and his compassions are over all his works. Let all thy works, O Lord, give praise to thee and let thy righteous ones bless thee. Of the glory of thy kingdom shall they speak, and shall tell of thy dominion, to make thy dominion known to the sons of men, and the glory of the majesty of thy kingdom. Thy kingdom is the kingdom of all the ages, and thy sovereignty is in every generation and generation. Faithful is the Lord in all his words, and holy in all his works. The Lord upholdeth all that are falling, and setteth up all that are broken down. The eyes of all look to thee with hope, and thou gavest them their food in due season. Thou openest thy hand and fillest every living thing with thy favor. Righteous is the Lord in all his ways, and holy in all his works. The Lord is nigh unto all that call upon him, to all that call on him in truth. The will of them that fear him shall he do, and their supplication shall he hear, and he shall save them. The Lord preserveth all that love him, but all the sinners shall he utterly destroy. My mouth shall speak the praise of the Lord, and let all flesh bless his holy Name, for ever, yea, for ever and ever.

BRIDEGROOM ORTHROS

OF GREAT & HOLY WEDNESDAY

SUNG ON TUESDAY EVENING BY ANTICIPATION

PREPARATION

The priest vests in exorasson and epitrachelion.

Standing before the holy table facing east, the priest makes three metanias, saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

THE BLESSING

The priest opens the curtains and holy doors, then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The reader or the deacon, standing at the reader's stand, says:

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (12 times)

Glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

THE ROYAL PSALMS

The priest then takes up the small hand censer and does the great censing. The reader intones the following two psalms.

Psalm 19

May the Lord hear thee in the day of tribulation: may the Name of the God of Jacob protect thee. May he send thee help from the sanctuary: and defend thee out of Sion. May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat. May he give thee according to thine own heart; and confirm all thy counsels. We will rejoice in thy salvation; and in the Name of our God we shall be exalted. The Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers. Some trust in chariots, and some in horses: but we will call upon the Name of the Lord our God. They are bound, and have fallen, but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

Psalm 20

In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee: and thou hast given him length of days for ever and ever. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance. For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved. Let thy right hand be found by all thy enemies: let thy right hand find out all them that hate thee. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them. Their fruit shalt thou destroy from the earth: and their seed from among the children of men. For they have intended evils against thee: they have devised counsels which they have not been able to establish. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

The reader or deacon continues by saying the following troparion, kontakion and theotokion.

Reader: O Lord, save thy people, and bless thine inheritance, granting to thy people victory over all adversaries, and by thy Cross, preserving thine estate.

Glory to the Father and to the Son and to the Holy Spirit.

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who canst not be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

THE EKTENIA

The priest, standing before the holy table facing east, censes and intones the petitions of the following ektenia.

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (thrice)

Standing at the south side of the holy table and censing, the priest says:

Priest: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (thrice)

Standing at the east side of the holy table and censing, the priest says:

Priest: Again we pray for our father and Metropolitan, **N.**, (our Bishop, **N.**,) and all our brethren in Christ.

Choir: Lord, have mercy. (thrice)

Standing at the north side of the holy table, the priest censes the holy table and then the prothesis while he says:

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen. Bless, Father, in the Name of the Lord.

Standing before the holy table facing east, the priest makes the sign of the cross over the gospel book with the censer, saying:

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always; now and ever, and unto ages of ages.

Choir: Amen.

The priest gives away the censer.

Reader: Glory to God in the highest, and on earth peace, good will among men. (thrice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (twice)

THE SIX PSALMS

The reader continues by reading the Six Psalms, while the priest says the twelve Orthros prayers, on page 769.

Psalm 3

LORD, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. I laid me down and slept; I awaked; for the Lord sustained me.

I laid me down and slept; I awaked; for the Lord sustained me.

Psalm 37

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Psalm 62

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: Thy right hand upholdeth me.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Psalm 87

O LORD God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

Psalm 102

BLESS the Lord, O my soul: and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

Psalm 142

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: Cause me to know the way wherein I should walk: for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will: for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy Name's sake. For thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

Thy spirit is good; lead me into the land of uprightness.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O Lord our Hope, glory to thee.

THE LITANY OF PEACE

When the reader has completed the Six Psalms, the deacon intones the petitions of the litany of peace.

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, N., (our Bishop, N.,) for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honour, and worship, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

ALLELUIA VERSES

Tone 8.

Chanter: My spirit seeks thee early in the nightwatches, for thy commandments are a light on the earth.
℟. Alleluia, alleluia, alleluia.

Learn righteousness, ye that dwell upon the earth.
℟. Alleluia, alleluia, alleluia.

Zeal shall seize upon an untaught people, and now, fire shall devour the adversaries.

℟. Alleluia, alleluia, alleluia.

Bring more evils upon them, O Lord, bring more evils upon those who are glorious upon earth.

℟. Alleluia, alleluia, alleluia.

TROPARION

Tone 8.

Priest: Behold, the Bridegroom cometh at midnight, and blessed is the servant whom he shall find awake. But he whom he shall find neglectful is verily unworthy. Behold, therefore, my soul, beware, lest thou fallest into deep slumber, and the door of the kingdom be closed against thee, and thou be delivered to death. But be thou wakeful, crying, Holy! Holy! Holy! art thou, O God. ☩ By the power of thy Cross, have mercy on us. (thrice, with different endings)

Second Ending:

Chanter: As above with this ending: ☩ Through the intercessions of (the Patron Saint of the Parish), have mercy on us.

Third Ending:

Chanter: As above with this ending: ☩ Through the intercessions of the Theotokos, have mercy on us.

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The people respond Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thine is the majesty, and thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest puts on the phelonion now.

KATHISMATA

(Tone 3, to the melody *"Awed by the beauty..."*)

Chanters: The adulterous woman approaching thee, O Christ, and pouring on thy feet ointment with tears, was delivered by thy command from the rottenness of iniquity. But thine ingrate disciple, who was fully possessed of thy grace, rejected it, and wallowed in the mire, selling thee with the love of silver. Wherefore, glory be to thy compassion, O Lover of mankind.

(Tone 4, to the melody *"Be quick to anticipate..."*)

The deceitful Judas, because of his lust for silver, O Lord, thou Treasury of life, plotted thy betrayal with deceit. Wherefore, he ran madly to the law transgressing Jews and said unto them: What will ye give me, and I will surrender him to you to crucify?

Tone 1.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

(To the melody *"The soldiers standing guard..."*)

The adulterous woman, O Compassionate One, cried to thee moaning; and with the hair of her head wiped thy feet fervently, deeply sighing, as she said, Put me not away, O my God, and reject me not. But accept me repentant and save me; for thou alone art the Lover of mankind.

THE ORTHROS GOSPEL

The deacon faces the people, lifts his orarion, and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(St. John 12:17-50)

At that time, the crowd that had been with Jesus when he called La'zarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign. The Pharisees then said to one another, "You see that you can do nothing; look, the world has gone after him." Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Beth-sa'ida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew went with Philip and they told Jesus. And Jesus answered them, "The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if anyone serves me, the Father will honor him."

"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself." He said this to show by what death he was to die. The crowd answered him, "We have heard from the law that the Christ remains forever. How can you say that the Son of man must be lifted up? Who is this Son of man?" Jesus said to them, "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. While you have light, believe in the light, that you may become sons of light."

When Jesus had said this, he departed and hid himself from them. Though he had done so many signs before them, yet they did not believe in him; it was that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" Therefore they could not believe. For Isaiah again said, "He has blinded their eyes and hardened their heart, lest they should see with their eyes, and understand with their heart, and turn for me to heal them." Isaiah said this because he saw his glory and spoke of him. Nevertheless many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

And Jesus cried out and said, "He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me. I have come as light into the world, that whoever believes in me may not remain in darkness. If any one hears my sayings and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day. For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak. And I know that this commandment is eternal life. What I say, therefore, I say as the Father has bidden me."

Choir: Glory to thee, O Lord. Glory to thee.

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O

Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

THE CANON

3rd Ode. *Tone 2.*

Heirmos

Chanter: Thou hast established me upon the rock of faith, and hast enbroadened my voice against mine enemies, for my soul rejoiceth in her own singing. There is none holy as the Lord God, and there is none righteous beside thee, O Lord.

Glory to the Father and to the Son and to the Holy Spirit.

Verily, the law-deviating council is false, and hath met with an evil mind, to show thee guilty, O Christ the Rescuer, to whom we sing. Thou art our God, and there is none holy beside thee, O Lord.

Now and ever, and unto ages of ages. Amen.

Verily, the wicked, law-transgressing council, since their souls are wicked and God-contending, conspired to kill Christ the Righteous as one lacking goodness. Wherefore, to him we sing: Thou art our God, and there is none holy beside thee, O Lord.

Katavasia

Thou hast established me upon the rock of faith, and hast enbroadened my voice against mine enemies, for my soul rejoiceth in her own singing. There is none holy as the Lord God, and there is none righteous beside thee, O Lord.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of peace and the Saviour of our souls, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: I have sinned against thee, O Good One, more than the adulterous woman, and have not even offered thee a flood of tears. But silently and calmly I kneel asking, kissing thy pure feet with longing, that thou mayest grant me, O Saviour, since thou art the Master, remission of my sins, who cry: Deliver me from the mire of my deeds.

OIKOS

Reader: The shameless woman of old suddenly appeared chaste, despising her horrible deeds of sin and the pleasures of the body, contemplating her great shame and the condemnation of punishment which the adulterous and insolent, of whom I am first, endure. I tremble thereat; yet I who am ignorant am confirmed in my evil habits. But the adulterous woman trembled with fear, and hastened to her Rescuer, crying, O Lover of mankind, rescue me from the mire of my deeds.

SYNAXARION OF GREAT & HOLY WEDNESDAY

Reader: The more accurate and exacting of the commentators on the four Gospels say that two women anointed the Lord, one long before his Passion, and one a few days before. One of these was a harlot, while the other was a chaste, virtuous woman. On this day the Church commemorates this act of piety and righteousness which proceeded from the harlot, contrasting it with the treachery of Judas and his Betrayal of Christ. Both of these acts fell on Wednesday, corresponding to the twenty-first of March, two days before the Mosaic passover, as it appears from the course of the account of Saint Matthew the Evangelist.

The above mentioned harlot anointed the head and feet of Jesus with spikenard, and wiped them with the hair of her head. The precious ointment was worth three hundred dinars, or about fifteen pieces of Venetian gold. When the disciples saw this they stumbled, especially Judas, the money-lover, and were angry because of the wasting of such an amount of ointment. Jesus rebuked them, lest the woman be embarrassed. Judas was wroth, and went to the high priests, where they were gathered in the house of Caiaphas, taking counsel against Jesus, and agreed with them to deliver the Master for thirty pieces of silver. From that time Judas sought an opportunity to deliver him. (Matthew 26:2-16) Because of this the fast of Wednesday was instituted from the days of the apostolic age itself.

Wherefore, O Christ God, anointed with the supersensuous ointment, deliver us from suffering, and have mercy upon us.

THE CANON, CONTINUED

8th Ode. *Tone 2.*

Heirmos

Chanter: Verily, the furnace of old was heated sevenfold by the usurper's command, and in it the youths were not burned, but they walked at the command of the king, shouting: Praise the Lord, all his works; exalt him more and more unto the ages.

The adulterous woman, O Christ, poured precious ointment on thy divine, terrible, lordly head. She held thy pure feet with her defiled hands and cried: Bless the Lord, all his works, and exalt him more and more unto the ages.

Glory to the Father and to the Son and to the Holy Spirit.

She who was under the guilt of iniquity, washed the feet of the Creator with her tears, and wiped them with her hair. Wherefore, she was not disappointed of salvation, in spite of the sins she had committed during her life, but shouted: Praise the Lord, all his works; exalt him more and more unto the ages.

Both now and ever, and unto ages of ages. Amen.

Thou hast accomplished redemption for her who, with pent emotions of salvation and fountains of tears, in which, confessing she had been washed, was of grateful mind, not being ashamed, but crying: Praise the Lord, all his works, and exalt him more and more unto the ages.

We praise, we bless, and we worship the Lord.

Katavasia

Verily, the furnace of old was heated sevenfold by the usurper's command, and in it the youths were not burned, but they walked at the command of the king, shouting: Praise the Lord, all his works; exalt him more and more unto the ages.

THE NINTH ODE

At the conclusion of the 8th ode, the deacon stands in the holy doors, faces the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion and says:

Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.

While the choir chants the ninth ode, the deacon asks the blessing of the priest upon the incense and does the great censing — exiting the sanctuary through the north door and entering through the south door.

Tone 2.

Chanter: Come, let us magnify with undefiled souls and pure lips that immaculate, most spotless one, the Mother of Emmanuel, whom we offer as an intercessor to him who was born of her, saying: Pity our souls, O Christ God, and save us.

The evil Judas seemed disloyal and wickedly zealous, when he consented to sell the gift worthy of God, through whom the debts of sin were undone, adulterating the God-beloved grace. Wherefore, O Christ God, have pity on our souls and save us.

Glory to the Father and to the Son and to the Holy Spirit.

Verily did Judas go unto the law-transgressing chiefs and said to them: What will ye give me to deliver unto you the Christ whom ye seek, exchanging his adoption for gold. Wherefore, O Christ God, have pity on our souls and save us.

Both now and ever, and unto ages of ages. Amen.

Ah for thy vicious love of silver, thou traitor, which made thee forget that the whole world doth not equal one soul, as thou didst learn; for burning with despair, thou didst hang thyself, O betrayer. But, O Christ God, have pity on our souls and save us.

Come, let us magnify with undefiled souls and pure lips that immaculate, most spotless one, the Mother of Emmanuel, whom we offer as an intercessor to him who was born of her, saying: Pity our souls, O Christ God, and save us.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION

(Tone 3; special melody)

Chanters: I behold Thy bridal chamber richly adorned, O my Saviour; but I have no wedding garment to worthily enter. Make radiant the garment of my soul, O Giver of Light, and save me. (thrice)

PRAISES

Tone 1.

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Praise him for his mighty acts: praise him according to his excellent greatness.

When the adulteress did know thee as God, O Son of the Virgin, she shouted with tears, imploring thee, having committed deeds demanding tears, and said: Loose thou my debt as I have loosened my braids. Love thou her who is hated with reason, that I may make a vow to thee with the publicans, O Benefactor and Lover of mankind.

Praise him with sound of the trumpet; praise him with the psaltery and with harp.

When the adulteress mixed her tears with ointment of great price and poured it over thy pure feet, kissing them, thou didst immediately justify her. Wherefore, grant forgiveness to us and redeem us, O thou who for us did suffer.

Praise him with the timbrel and dance; praise him stringed instruments and organs.

When the sinful woman was offering her spice, the disciple was making a bargain with the transgressors of the law. The one rejoiced in pouring out the spice so great in price, while the other hastened to sell the Priceless One. The one knew the Master, the other was separated from the Lord. She was freed and Judas became a slave to the enemy. Indifference is evil, but great is repentance. The latter grant to us, O Saviour, and redeem us, who for us did suffer.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let every thing that hath breath praise the Lord.

Ah for the wretchedness of Judas! For, seeing the adulteress kiss the traces of his feet, he was thinking with deceit of the kiss of betrayal. She loosed her braids, and he was bound with wrath, offering instead of spice, rotted evil; for envy knoweth not how to honor anything which is good. Woe to the wretchedness of Judas, and save from it our souls, O God.

Tone 2.

Glory to the Father, and to the Son, and to the Holy Spirit.

The sinful woman hastened to the spice merchant to buy of him ointment of great price, with which to anoint the Benefactor, she cried out unto him: Give me spice with which I may anoint him who hath remitted all my transgressions.

Tone 6.

Both now and ever, and unto ages of ages. Amen.

Verily, she who was immersed deep in sin, found in thee a haven of salvation. She poured on thee spice with tears, and cried out unto thee, saying: Look upon me, O thou who dost accept the repentance of transgressors, and save me, O Master, from the tempests of sin, for the sake of the richness of thy mercies.

THE LITTLE DOXOLOGY

Reader: Thine is the glory, O Lord our God, and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, and have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy Name forever. Amen.

Let thy mercy be upon us, O Lord, as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Master, make me to understand thy commandments.

Blessed art thou, O Holy One, enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever; O despise not the works of thy hands.

To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Standing at his place before the holy doors, the deacon intones the petitions of the litany of supplication.

Deacon: Let us complete our morning prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the God of mercies and of bounties, and of love toward mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Bowing to the icon of Christ, the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

Facing east and bowing low before the holy table, the priest says:

Priest: O holy Lord, who dwellest on high and regardest the humble of heart, and with thine all-seeing eye dost behold all creation, unto thee have we bowed the neck of our soul and body, and we entreat thee: O Holy of holies, stretch forth thine invisible hand from thy holy dwelling-place, and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind, vouchsafing unto us thy earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE APOSTICHA

(Tone 6)

Chanter: Today hath Christ come to the house of the Pharisee; and a sinful woman approached and fell at his feet, crying: Look at her who is drowned in sin, and who is despondent by reason of her deeds, and who is not rejected by thy goodness. Grant me, O Lord, forgiveness of iniquity and save me.

Stichos

We were filled in the morning with thy mercy, O Lord, and we rejoiced and were glad.

O Saviour, the adulteress stretched forth her hair to thee, and Judas stretched forth his hands to the transgressors of the Law; she to gain forgiveness, and he to receive silver. Wherefore, we cry unto thee, O thou who wast sold and didst free us, O Lord, glory be to thee.

Stichos

In all our days, let us be glad: for the days wherein thou hast humbled us, for the years wherein we have seen evil. And look upon thy servants, and upon thy works, and do thou guide their sons.

An unclean woman, spattered with mud, came shedding tears at thy feet, O Saviour, forewarning in this of the Passion, and crying: How shall I gaze at thee, O Master; for thou hast come to save the adulteress. Raise me from the depths, I who am dead, O thou who didst raise Lazarus from the tomb after four days, and accept me, the wretched one, and save me.

Stichos

And let the brightness of the Lord our God be on us: prosper thou the work of our hands, O prosper thou our handiwork.

She who was despondent because of her misconduct, and whose character was known, did come unto thee bearing spices and crying: Cast me not away, an adulteress, O thou who wast born of the Virgin, and turn not away from my tears, O joy of the angels. But accept me, O Lord, whom thou didst not put away because of sin, for thy great mercy.

THE HYMN OF KASSIANI

(Tone 8)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

O Lord God, the woman who had fallen into many sins having perceived thy divinity received the rank of ointment-bearer, offering thee spices before thy burial, wailing and crying: Woe is me; for the love of adultery and sin hath given me a dark and lightless night. Accept the fountains of my tears, O thou who draweth the waters of the sea by the clouds. Incline, O incline, thou to the sigh of my heart, O thou who didst bend the heavens by thine inapprehensible condescension. I will kiss thy pure feet and I will wipe them with my tresses. I will kiss thy feet whose tread, when it fell on the ears of Eve in paradise, dismayed her so that she did hide herself because of fear. Who then shall examine the multitude of my sins and the depth of thy judgment? Wherefore, O my Saviour, and the Deliverer of my soul, turn not away from thy handmaiden, O thou of countless mercy.

Priest: It is a good thing to confess unto the Lord, to sing praises to thy Name, O Most High, to show forth thy mercy in the morning and thy truth by night.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: I have sinned against thee, O Good One, more than the adulterous woman, and have not even offered thee a flood of tears. But silently and calmly I kneel asking, kissing thy pure feet with longing, that thou mayest grant me, O Saviour, since thou art the Master, remission of my sins, who cry, Deliver me from the mire of my deeds.

Lord, have mercy. (40 times)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without stain bearest God the Word and art truly Theotokos: We magnify thee.

Bless, Father, in the name of the Lord.

Priest: Christ our God, the Existing One, is blessed, always; now and ever, and unto ages of ages.

Reader: Amen.

O Heavenly King, strengthen our civil authorities, establish the Faith, pacify the nations, give peace to the world, protect this city, place our departed fathers and brethren in the dwellings of the just, and of thy goodness and mercy, receive us also who come to thee with penitence and thanksgiving.

PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience, and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

PRAYERS BEFORE THE HOLY DOORS

The priest, standing in the holy doors, bows toward the icon of Christ on the iconostasis, saying:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

THE LITTLE DISMISSAL

Standing in the holy doors, facing the people, the priest says the little dismissal.

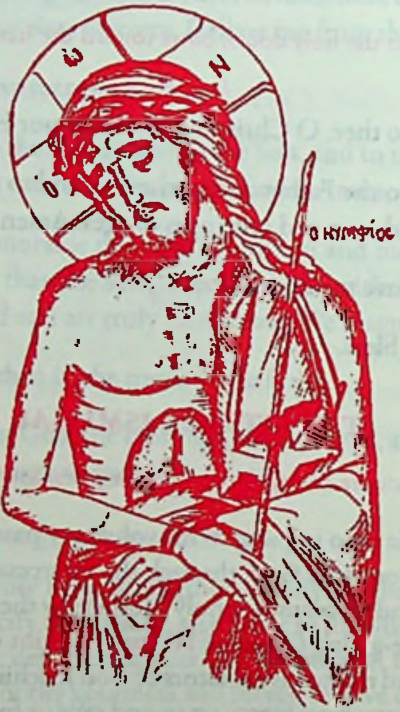
Priest: May He who is going to his voluntary passion for our salvation, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; of **N.** (patron saint of the church); of the holy and righteous ancestors of God Joachim and Anna; and of all the Saints: have mercy on us and save us forasmuch as he is good and loveth mankind.

Then facing the icon of Christ on the iconostasis, the priest says:

Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

The people come forward to venerate the icon of the Bridegroom (Nymphios).



Ο
ω
Ν
Ο ΝΥΜΦΙΟϹ

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

Of Great & Holy Wednesday

The holy doors being open, the fully-vested priest and deacon stand together before the holy table, with the priest in the center and the deacon at his place at the southwest corner. They make three metanias, the priest saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. Having kissed the priest's right hand, the deacon exits the sanctuary, passing the high place, through the north door. Standing at his place in the center of the solea, the deacon makes three metanias before the holy doors, saying nothing, and then lifts his orarion with the three fingers of his right hand and says aloud:

Deacon: Bless, master.

The priest kisses the gospel book, lifts it up with both hands and lowers it, making with it the sign of the cross over the antiminsion and saying with the fear of God:

Priest: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

The holy doors are closed[1] as the priest, or another clergyman or the reader, recites:

---

[1] In some traditions, the curtain and holy doors remain open for the entire service.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

The reader or bishop, if present, now says Psalm 103 Bless the Lord, O my soul... while the deacon enters the sanctuary through the south door and stands at his place at the holy table.[2]

Psalm 103

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap;

---

[2] The first four prayers at the lighting of the lamps will be said after the first four litanies.

the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! In wisdom hast thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

The Prayers at the Lighting of the Lamps

While Psalm 103 is being said, the priest stands before the holy table and quietly says the fifth, sixth and seventh prayers at the lighting of the lamps.

(5.) O Lord, O Lord, who upholdest all things in the undefiled hollow of thy hand, who showest long-suffering upon us all and repentest thee at our wickedness: Remember thy compassions and thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by thy grace, we may avoid the diverse subtle snares of the evil one and preserve our lives unassailed, through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

(6.) O God, great and wonderful, who with wisdom inscrutable and great riches of providence orderest all things and bestowest upon us earthly good things, who hast given us a pledge of the promised kingdom through the good things already bestowed upon us and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfil the remainder of this day without reproach before thy holy glory and hymn thee, the only good One, our God, who lovest mankind. For thou art our God and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

(7.) O great and most high God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and stars also to rule the night, who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession and to offer unto thee our evening praise: Do thou thyself, O Lord who lovest mankind, direct our prayer as incense before thee, and accept it as a savour of sweet-smelling fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which thou hast appointed for the repose of our weakness may be free from every imagination of the devil. Yea, O Master of all, Bestower of good things, may we, being moved to compunction upon our beds, call to remembrance thy Name in the night, that, enlightened by meditation on thy commandments, we may rise up in joyfulness of

soul to glorify thy goodness, offering up unto thy tender love prayers and supplications for our sins and for those of all thy people, whom do thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of Psalm 103, the priest remains standing at his place before the holy table. The deacon, standing at the southwest corner of the holy table, bows to the priest and exits the sanctuary, passing the high place, through the north door. Standing before the holy doors facing the icon of Christ, the deacon lifts his orarion and intones the petitions of the litany of peace. If no deacon is serving, the priest says the petitions from his place at the holy table.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our metropolitan (or archbishop), **N.**, our bishop, **N.**, the honourable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Make glad our hearts, that we may fear thy holy Name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy Name.

For unto thee are due all glory, honour and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The curtain is now closed and the reader says the first stasis of the 18th kathisma of the Psalter (Psalms 119, 120, 121, 122, and 123); the deacon enters the sanctuary through the south door, washes his hands and prepares the prothesis and censer while the priest washes his hands.

If the pyx has been kept on the holy table,[3] the priest returns to the holy table where he makes two prostrations, kisses the gospel book, stands it before the tabernacle, and then carefully opens the antiminsion. The deacon brings the diskos from the prothesis and gives it to the priest who places it on the antiminsion. The priest then opens the pyx and with great reverence places the Lamb on the diskos with the seal up. The priest and deacon then make one prostration before the holy table.

THE EIGHTEENTH KATHISMA

The First Stasis

The reader begins reading the first stasis.

Psalm 119

UNTO the Lord in mine affliction have I cried, and he heard me. O Lord, deliver my soul from unrighteous lips and from a crafty tongue. What shall be given unto thee and what shall be added unto thee for thy crafty tongue? The arrows of the mighty one, sharpened with coals of the desert. Woe is me, for my sojourning is prolonged; I have tented with the tentings of Kedar, my soul hath long been a sojourner. With them that hate peace I was peaceable; when I spake unto them, they warred against me without a cause.

Psalm 120

I HAVE lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, who hath made heaven and earth. Give not thy foot unto moving, and may he not slumber that preserveth thee. Behold, he shall not slumber nor shall he sleep, he that preserveth Israel. The Lord shall preserve thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall preserve thee from all evil, the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

---

[3] If the pyx has been kept on the prothesis, the priest and deacon go to stand before the prothesis where they make two prostrations. The priest opens the pyx and with great reverence places the Lamb on the diskos with the seal up. He then pours wine and water into the chalice, saying nothing. The priest then holds the star over the censer, which is held by the deacon, and places the star on the diskos. He does likewise with the diskos veil, chalice veil and aer. Then, taking the censer from the deacon the priest censes the diskos and chalice three times, saying, Through the prayers of our holy fathers... After making one prostration, they return to stand at their places before the holy table. Since the gifts have been prepared, the priest and deacon ignore the rubrics appointed above and quietly stand at their places at the holy table during the second and third stases.

Psalm 121

I WAS glad because of them that said unto me: let us go into the house of the Lord. Our feet have stood in thy courts, O Jerusalem. Jerusalem is builded as a city which its dwellers share in concord. For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the Name of the Lord. For there are set thrones unto judgment, thrones over the house of David. Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee. Let peace be now in thy strength, and prosperity in thy palaces. For the sake of my brethren and my neighbors, I spake peace concerning thee. Because of the house of the Lord our God, I have sought good things for thee.

Psalm 122

UNTO thee have I lifted up mine eyes, unto thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until he take pity on us. Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Psalm 123

HAD it not been that the Lord was with us, let Israel now say, had it not been that the Lord was with us, when men rose up against us, then had they swallowed us up alive. When their wrath raged against us, then had the water overwhelmed us. Our soul hath passed through a torrent; then had our soul passed through the water that is irresistible. Blessed be the Lord who hath not given us to be a prey to their teeth. Our soul like a sparrow was delivered out of the snare of the hunters. The snare is broken, and we are delivered. Our help is in the Name of the Lord, who hath made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

At the conclusion of the first stasis, the deacon bows to the priest, exits the sanctuary, passing the high place, through the north door, and stands at his place in the center of the solea. Lifting his orarion, he intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, rebuke us not in thy displeasure, neither chasten us in thy wrath, but deal with us according to thy mercy, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the holy Theotokos and of all the saints.

For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Second Stasis

While the reader says Both now and the second stasis (Psalms 124, 125, 126, 127, and 128), the deacon enters the sanctuary through the south door. The priest and deacon make two prostrations before the holy table, and the deacon takes up a candle and the censer and gives the censer to the priest. The deacon then goes to stand at the back (east) side of the holy table. The priest censes around the holy table three times, the deacon standing opposite him holding the candle. After the third circuit of the holy table, the priest gives the censer to the deacon, and the deacon then gives away both the candle and the censer. The priest and deacon then make one prostration before the holy table.

Reader: Both now and ever, and unto ages of ages. Amen.

Psalm 124

THEY that trust in the Lord shall be as Mount Zion; he that dwelleth at Jerusalem, nevermore shall he be shaken. Mountains are round about her, and the Lord is round about his people from henceforth and for evermore. For the Lord will not permit the rod of sinners to be upon the lot of the righteous, lest the righteous stretch forth their hands unto iniquities. Do good, O Lord, unto them that are good and unto the upright of heart. But them that turn aside unto crooked ways shall the Lord lead away with the workers of iniquity; peace be upon Israel.

Psalm 125

WHEN the Lord turned again the captivity of Zion, we became as men that are comforted. Then was our mouth filled with joy, and our tongue with rejoicing. Then shall they say among the nations: the Lord hath done great things unto them. The Lord hath done great things among us, and we are become glad. Turn again, O Lord, our captivity, like streams in the south. They that sow with tears shall reap with rejoicing. In their going they went, and they wept as they cast their seeds. But in their coming shall they come with rejoicing, bearing their sheaves.

Psalm 126

EXCEPT the Lord build the house, in vain do they labour that build it. Except the Lord guard the city, in vain doth he watch that guardeth her; it is vain for you to rise at dawn. Ye that eat the bread of sorrow, rouse yourselves after resting, when he hath given sleep to his beloved. Lo, sons are the heritage of the Lord, the reward of the fruit of the womb. Like arrows in the hand of a mighty man, so are the sons of them that were outcasts. Blessed is he that shall fulfil his desires with them; they shall not be put to shame when they speak to their enemies in the gates.

Psalm 127

BLESSED are all they that fear the Lord, that walk in his ways. Thou shalt eat the fruit of thy labours; blessed art thou, and well shall it be with thee. Thy wife shall be as a fruitful vine on the sides of thy house. Thy sons like young olive trees round about thy table. Behold, so shall the man be blessed that feareth the Lord. The Lord bless thee out of Zion, and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children; peace be upon Israel.

Psalm 128

MANY a time have they warred against me from my youth, let Israel now say, Many a time have they warred against me from youth, and yet they have not prevailed against me. The sinners wrought upon my back, they lengthened out their iniquity. The Lord is righteous; he hath cut asunder the necks of sinners. Let them be put to shame and turned back, all they that hate Zion. Let them be as the grass upon the housetops, which before it is plucked up is withered away. Wherefore the reaper filleth not his hand, nor he that gathereth sheaves his bosom. Nor have they that passed by said: The blessing of the Lord come upon you; we have blessed you in the Name of the Lord.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

At the conclusion of the second stasis, the deacon bows to the priest, exits the sanctuary, passing the high place, through the north door, and comes to stand at his place in the center of the solea. Lifting his orarion, he intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy Name, and put us not to shame in our expectation of thy mercy; but grant us, O Lord, all of our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts and do thy will in all things.

For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Third Stasis

While the reader says Both now and the third stasis (Psalms 129, 130, 131, 132, and 133), the deacon enters the sanctuary through the south door and stands at his place at the holy table. The priest and deacon make two prostrations before the holy table. The deacon then takes up the candle and censer. He gives the censer to the priest who continuously censes the Lamb.

Reader: Both now and ever, and unto ages of ages. Amen.

Psalm 129

OUT of the depths have I cried unto thee, O Lord; Lord, hear my voice. Let thine ears be attentive to the voice of my supplication. If thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with thee there is forgiveness. For thy Name's sake have I patiently waited for thee, O Lord; my soul hath waited patiently for thy word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch let Israel hope in the Lord. For with the Lord there is mercy, and with him is plenteous redemption; and he shall redeem Israel out of all his iniquities.

Psalm 130

O LORD, my heart is not exalted, nor are mine eyes become lofty. Nor have I walked in things too great or too marvellous for me. If I were not humble-minded but exalted my soul, as one weaned from his mother, so wouldst thou requite my soul. Let Israel hope in the Lord, from henceforth and for evermore.

Psalm 131

REMEMBER, O Lord, David, and all his meekness. How me made an oath unto the Lord, and vowed unto the God of Jacob: I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch, I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a habitation for the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Let us go forth into his tabernacles, (the priest gives the censer to the deacon) let us worship at the place where his feet have stood. Arise, O Lord, into thy rest, thou and the ark of thy holiness.

While the reader says Both now and the third stasis (Psalms 129, 130, 131, 132, and 133), the deacon enters the sanctuary through the south door and stands at his place at the holy table. The priest and deacon make two prostrations before the holy table. The deacon then takes up the candle and censer. He gives the censer to the priest who continuously censes the Lamb. When the reader says Let us go forth into his tabernacles (131:7), the priest gives the censer to the deacon. The reader stops after he says Arise, O Lord, into thy rest, thou and the ark of thy holiness (131:8) and all kneel. The priest takes up the diskos upon which rests the Lamb, and the deacon, holding the candle in his left hand, censes the Lamb as it is carried by the priest to the prothesis, passing the high place. After the diskos has been placed on the prothesis, all rise and the reader continues the third stasis, beginning with Thy priests shall be clothed... (131:9).

After placing the diskos upon the prothesis, the priest pours water and wine into the chalice, saying Through the prayers of our holy fathers... He then holds the star and diskos veil over the censer and places them over the diskos, saying Through the prayers of our holy fathers... He then holds the chalice veil over the censer and places it over the chalice, saying Through the prayers of our holy fathers... He then holds the aer over the censer and places it over the diskos and chalice, saying Through the prayers of our holy fathers... The priest then censes the chalice and diskos three times, saying Through the prayers of our holy fathers... The priest and the deacon make one prostration and return to the holy table, where the priest folds the antiminsion and replaces the gospel book upon it.

Thy priests shall be clothed with righteousness, and thy righteousness shall rejoice. For the sake of David thy servant, turn not thy face away from thine anointed one. The Lord hath sworn in truth unto David, and he will not annul it: of the fruit of thy loins will I set upon thy throne. If thy sons keep my covenant and these testimonies which I will teach them, their sons also shall sit forever on thy throne. For the Lord hath elected Zion, he hath chosen her to be a habitation for himself. This is my rest forever and ever; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her beggars will I satisfy with bread. Her priests will I clothe with salvation, and her saints with rejoicing shall rejoice. There will I make to spring forth a horn for David, I have prepared a lamp for my Christ. His enemies will I clothe with shame, but upon him shall my sanctification flourish.

Psalm 132

BEHOLD now, what is so good or so joyous as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment. It is like the dew of Aermon, which cometh down upon the mountains of Zion. For there the Lord commanded the blessing, life for evermore.

Psalm 133

BEHOLD now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, in the nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Zion, he that made heaven and the earth.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

O Lord, our hope, glory to thee.

At the conclusion of the third stasis, the deacon bows to the priest and exits the sanctuary, passing the high place, through the north door. He comes to stand at his place in the center of the solea, lifts his orarion and intones the petitions of the little litany.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the

saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O thou who, with never-silent hymns and never-ceasing songs of praise to thy glory, art hymned by the holy powers: Fill our mouths with thy praise, that we may magnify thy holy Name. And grant unto us part and inheritance with all those who fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy saints.

For thou art our God, the God of mercy and salvation, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LORD, I HAVE CRIED

Tone 1.

The deacon enters the sanctuary through the south door and opens the curtain. During the chanting of Lord, I have cried..., the deacon does the great censing of the church, as at Great Vespers, except that he begins by censing the prothesis.

Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

The deacon, if one is present, or the priest, does the great censing. When the censing is over, the people may sit.

Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord, before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no one cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Tone 1.

Bring my soul out of prison, that I may praise thy Name.

Stichera Verse

When the adulteress did know thee as God, O Son of the Virgin, she shouted with tears, imploring thee, having committed deeds demanding tears, and said: Loose thou my debt as I have loosened my braids. Love thou her who is hated with reason, that I may make a vow to thee with the publicans, O Benefactor and Lover of mankind.

The righteous shall wait for me, until thou recompense me.

Stichera Verse

When the adulteress mixed her tears with ointment of great price and poured it over thy pure feet, kissing them, thou didst immediately justify her. Wherefore, grant forgiveness to us and redeem us, O thou who for us did suffer.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Stichera Verse

When the sinful woman was offering her spice, the disciple was making a bargain with the transgressors of the law. The one rejoiced in pouring out the spice so great in price, while the other hastened to sell the Priceless One. The one knew the Master, the other was separated from the Lord. She was freed and Judas became a slave to the enemy. Indifference is evil, but great is repentance. The latter grant to us, O Saviour, and redeem us, who for us did suffer.

Let thine ears be attentive to the voice of my supplications.

Stichera Verse

Ah for the wretchedness of Judas! For, seeing the adulteress kiss the traces of his feet, he was thinking with deceit of the kiss of betrayal. She loosed her braids, and he was bound with wrath, offering instead of spice, rotted evil; for envy knoweth not how to honor anything which is good. Woe to the wretchedness of Judas, and save from it our souls, O God.

Tone 2.

If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Stichera Verse

The sinful woman hastened to the spice merchant to buy of him ointment of great price, with which to anoint the Benefactor, she cried out unto him: Give me spice with which I may anoint him who hath remitted all my transgressions.

Tone 6.

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.

Stichera Verse

Verily, she who was immersed deep in sin, found in thee a haven of salvation. She poured on thee spice with tears, and cried out unto thee, saying: Look upon me, O thou who dost accept the repentance of transgressors, and save me, O Master, from the tempests of sin, for the sake of the richness of thy mercies.

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Stichera Verse

Today hath Christ come to the house of the Pharisee; and a sinful woman approached and fell at his feet, crying: Look at her who is drowned in sin, and who is despondent by reason of her deeds, and who is not rejected by thy goodness. Grant me, O Lord, forgiveness of iniquity and save me.

For with the Lord there is mercy and with him is abundant redemption, and He will deliver Israel from all his iniquities.

Stichera Verse

O Saviour, the adulteress stretched forth her hair to thee, and Judas stretched forth his hands to the transgressors of the Law; she to gain forgiveness, and he to receive silver. Wherefore, we cry unto thee, O thou who wast sold and didst free us, O Lord, glory be to thee.

Praise the Lord, all ye nations, praise him all ye people.

Stichera Verse

An unclean woman, spattered with mud, came shedding tears at thy feet, O Saviour, forewarning in this of the Passion, and crying: How shall I gaze at thee, O Master; for thou hast come to save the adulteress. Raise me from the depths, I who am dead, O thou who didst raise Lazarus from the tomb after four days, and accept me, the wretched one, and save me.

For his mercy is great toward us, and the truth of the Lord endureth forever.

Stichera Verse

She who was despondent because of her misconduct, and whose character was known, did come unto thee bearing spices and crying: Cast me not away, an adulteress, O thou who wast born of the Virgin, and turn not away from my tears, O joy of the angels. But accept me, O Lord, whom thou didst not put away because of sin, for thy great mercy.

Tone 8.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O Lord God, the woman who had fallen into many sins having perceived thy divinity received the rank of ointment-bearer, offering thee spices before thy burial, wailing and crying: Woe is me; for the love of adultery and sin hath given me a dark and lightless night. Accept the fountains of my tears, O thou who draweth the waters of the sea by the clouds. Incline, O incline, thou to the sigh of my heart, O thou who didst bend the heavens by thine inapprehensible condescension. I will kiss thy pure feet and I will wipe them with my tresses. I will kiss thy feet whose tread, when it fell on the ears of Eve in paradise, dismayed her so that she did hide herself because of fear. Who then shall examine the multitude of my sins and the depth of thy judgment? Wherefore, O my Saviour, and the Deliverer of my soul, turn not away from thy handmaiden, O thou of countless mercy.

As the choir chants Both now and ever the holy doors are opened and the priest kisses the gospel book and the holy table. The priest lifts up the gospel book and gives it to the deacon, who places his orarion over it, kissing the priest's hand. Preceded by the servers, they make the little entrance, the priest following the deacon, passing the high place and exiting the sanctuary through the north door and going to the center of the solea. The deacon, holding his orarion with the thumb and first two fingers of his right hand and the gospel book in his left, points with the orarion toward the holy doors and says to the priest:

The Prayer of the Entrance

Deacon:	Let us pray to the Lord. Lord, have mercy.
	The presiding priest says the prayer of the entrance:
Priest:	In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks unto thee, and we pray unto thee, O Master of all, Lord who lovest mankind: Direct thou our prayer as incense

before thee, and incline not our hearts unto words or thoughts of evil; but deliver us from all who seek after our souls. For unto thee, O Lord, Lord, are our eyes, and in thee have we hoped. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the presiding priest to kiss, himself kissing the priest's right hand. Still pointing to the holy doors with his orarion, the deacon says to the priest:

Deacon: Bless, father, the holy entrance.

The priest blesses toward the holy doors with his right hand, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed chanting, the deacon, standing before the holy doors and facing east, raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

PHOS HILARON

Then the reader, or the bishop if present, says the hymn of thanksgiving at the lighting of the lamps.[4]

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy, blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

---

[4] The hymn of thanksgiving may also be sung according to the *Ninth Hour and Typika—The Divine Liturgy of the Presanctified Gifts of St. Gregory the Dialogist for Wednesdays of Great Lent* published by the Archdiocese in 2000.

At the words and behold the light of evening, the deacon enters the sanctuary through the holy doors. At the words Father, Son and Holy Spirit, the priest enters the sanctuary through the holy doors being censed by the deacon.

THE READINGS

At the end of the hymn of thanksgiving at the lighting of the lamps, the deacon, standing in the holy doors and facing west, lifts his orarion and says:

(Exodus 2:11-22)

Deacon: The evening prokeimenon.

Reader: (The prokeimenon in tone 4.) O give thanks unto the God of heaven: for his mercy endures for ever. ℣ O give thanks unto the God of gods: for his mercy endures for ever.

Deacon: Wisdom.

Reader: The reading is from Exodus.

Deacon: Let us attend.

Reader: One day, when Moses had grown up, he went out to his people and looked on their burdens; and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand. When he went out the next day, behold, two Hebrews were struggling together; and he said to the man that did the wrong, "Why do you strike your fellow?" He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known." When Pharaoh heard of it, he sought to kill Moses.

But Moses fled from Pharaoh, and stayed in the land of Mid'ian; and he sat down by a well. Now the priest of Mid'ian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. The shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. When they came to their father Reu'el, he said, "How is it that you have come so soon today?" They said, "An Egyptian delivered us out of the hand of the shepherds, and even drew water for us and watered the flock." He said to his daughters, "And where is he? Why have you left the man? Call him, that he may eat bread." And Moses was content to dwell with the man, and he gave Moses his daughter Zippo'rah. She bore a son, and he called his Name Gershom; for he said, "I have been a sojourner in a foreign land."

While the reader says the first reading, the priest holds in his right hand both a lighted candle and the censer. When the reading is completed the deacon says:

Deacon: Let us attend.

Reader: (The prokeimenon in tone 4.) Thy mercy, O Lord, endures for ever: forsake not the work of thine own hands. ℣. I will praise thee, O Lord, with my whole heart: before the angels will I sing praise unto thee.

After he has intoned the prokeimenon and stichos, the reader says in a loud voice:

Reader: Command.

The priest, standing before the holy table facing east, makes the sign of the cross with the candle and censer, saying:

Priest: Wisdom. Stand upright.

Then standing in the holy doors, he bows to the icon of Christ on the iconostasis and says:

Priest: The light of Christ...

He then blesses the people, making the sign of the cross with the candle and censer, saying:

Priest: …illumineth all.

The priest returns to the holy table and gives away the candle and censer as the deacon says:

Deacon: Wisdom.

Reader: The reading is from Job.

Deacon: Let us attend.

(Job 2:1-10)

Reader: Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. And the Lord said to Satan, "Whence have you come?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you moved me against him, to destroy him without cause." Then Satan answered the Lord, "Skin for skin! All that a man has he will give for his life. But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face." And the Lord said to Satan, "Behold, he is in your power; only spare his life."

So Satan went forth from the presence of the Lord, and afflicted Job with loathsome sores from the sole of his foot to the crown of his head. And he took a potsherd with which to scrape himself, and sat among the ashes.

Then his wife said to him, "Do you still hold fast your integrity? Curse God, and die." But he said to her, "You speak as one of the foolish women would speak. Shall we receive good at the hand of God, and shall we not receive evil?" In all this Job did not sin with his lips.

LET MY PRAYER ARISE

At the end of the reading, the priest takes up the censer as the deacon,[5] holding a lighted candle says:

Deacon: Wisdom.

The deacon goes to stand at the east side of the holy table, opposite the priest. On each of the following verses, the priest moves to and continuously censes a side of the holy table; and the deacon, holding the candle, moves to stand opposite him.

The priest censes the west side of the holy table as he slowly chants the following:

(Tone 6)

Priest: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.[6]

Then the priest moves to the south side of the holy table, censes and intones:

Priest: (℣. 1) Lord, I have cried unto thee, hear me; attend to the voice of my supplication when I cry unto thee.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the east side of the holy table, censes and intones:

Priest: (℣. 2) Set, O Lord, a watch before my mouth and a protecting door about my lips.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

---

[5] If there is no deacon, the priest holds the censer in his right hand and the candle in his left.

[6] In some traditions, this is repeated by the choir and then the priest intones verse one, Lord, I have cried unto thee... In that case, the Glory and Both now are omitted, this sequence ending with the priest chanting Let my prayer arise in thy sight as incense... and the choir concluding and let the lifting up...

The priest moves to the north end of the holy table, censes and intones:

Priest: (℣ 3) Incline not my heart to evil words; to make excuse in sins.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the prothesis, censes and intones:

Priest: Glory to the Father and to the Son and to the Holy Spirit.[7]

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The priest moves to the west (front) end of the holy table and censes and intones:

Priest: Both now and ever, and unto ages of ages. Amen.

Choir: Let my prayer arise in thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

As the choir chants Let my prayer arise... the deacon goes out the holy doors to stand in the center of the solea facing the holy table. After which the priest, still standing before the altar and censing chants:

Priest: Let my prayer arise...

Then turning to stand in the holy doors, the priest censes the icon of Christ on the iconostasis as he continues:

...in thy sight as incense;

He then censes the other icons on the iconostasis and the choir concludes:

Choir: ...and let the lifting up of my hands be an evening sacrifice.

The priest then returns to the holy table, gives away the censer and makes three prostrations in silence.[8]

---

[7] In some traditions, the priest continues immediately with Both now and ever...

[8] In some traditions, these three prostrations are made while saying the prayer of Saint Ephraim the Syrian:

THE GOSPEL

(Matthew 26:6-16)

The priest and deacon stand at their places at the holy table and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

And the priest says the prayer before the gospel:

Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon, holding his orarion in his right hand, bows before the priest and says:

Deacon: Bless, master, him that proclaims the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon, saying:

Priest: May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great

---

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Let it be to me according to thy word.

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

Deacon: O holy apostle and evangelist Matthew, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne and says:

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend!

Deacon: Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head, as he sat at table. But when the disciples saw it, they were indignant, saying, "Why this waste? For this ointment might have been sold for a large sum, and given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body she has done it to prepare me for burial. Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the choir chants:

Choir: Glory to thee, O Lord. Glory to thee.

THE EKTENIA OF FERVENT SUPPLICATION

The deacon closes the holy doors and then exits the sanctuary through the north door and, standing at his place on the solea with his orarion raised, intones the following ektenia and litanies:

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

The choir responds Lord, have mercy to the first two petitions.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy, to this and the remaining petitions.

For our father and Metropolitan, N., (our Bishop, N.,) the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God NN. and for) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: O Lord our God, receive this fervent supplication of thy servants, and have mercy on us according to the multitude of thy mercy, and send down thy compassions upon us and upon all thy people, who await thy great and rich mercy.

For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

The choir responds Lord, have mercy to each petition.

Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

That he will teach them the word of truth.

That he will reveal to them the gospel of righteousness.

That he will unite them to his holy, catholic and apostolic Church.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads to the Lord, ye catechumens.

Choir: To thee, O Lord.

Priest: O God, our God, the Creator and Maker of all things, who willest that all men should be saved and should come unto the knowledge of the truth: Look down upon thy servants the catechumens, and deliver them from the ancient delusion and from the wiles of the adversary. And call them unto life eternal, illumining their souls and bodies and numbering them with thy rational flock, which is called by thy holy Name.

As the priest says the exclamation, he makes the sign of the cross over the antiminsion with the gospel book and then sets it upright before the tabernacle.

That with us they may glorify thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LITANY FOR THOSE PREPARING FOR ILLUMINATION

Deacon: As many as are preparing for illumination, draw near.

Pray to the Lord, ye who are preparing for illumination.

The choir responds Lord, have mercy to each petition.

Ye faithful, pray to the Lord for these brethren who are preparing for holy illumination and for their salvation.

That the Lord our God will establish them and strengthen them.

That he will illumine them with the light of knowledge and of reverence.

That he will grant unto them, at the appointed time, the laver of regeneration, the forgiveness of sins and the garment of incorruption.

That he will beget them with water and the Spirit.

That he will grant unto them the perfection of faith.

That he will number them with his holy and elect flock.

Save them; have mercy on them; help them; and keep them, O God, by thy grace.

Bow your heads to the Lord, ye who are preparing for illumination.

Choir: To thee, O Lord.

Priest: Show the light of thy countenance, O Master, upon those who are preparing for holy illumination and who desire to put away the defilement of sin. Enlighten their understanding. Establish them in the faith. Strengthen them in hope. Perfect them in love. Make them honorable members of thy Christ, who gave himself for our souls.

For thou art our Illumination, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon: As many as are preparing for illumination, depart. Depart, ye who are preparing for illumination.

As many as are catechumens, depart. Let none of the catechumens remain.

THE FIRST LITANY OF THE FAITHFUL

The priest now unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower right corner of the antiminsion.

Deacon: As many as are of the faithful, again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to this and the following petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O God, great and worthy to be praised, who through the life-giving death of thy Christ hast translated us from corruption to incorruption: Deliver thou all our senses from death-dealing, carnal desires, setting over them as a good ruler the understanding that is in us. Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto thee, establishing all our members and our minds by thy grace.

For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to this and the following petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O holy Master, exceeding good, we beseech thee, who art rich in mercy, that thou wilt be gracious to us sinners and make us worthy to receive thine only-begotten Son and our God, the King of glory. For behold, his immaculate Body and his life-giving Blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by a multitude of the heavenly hosts. Grant us to partake of them without condemnation, that, the eyes of our understanding being enlightened thereby, we may become sons of the light and of the day.

Through the gift of thy Christ, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE ENTRANCE WITH THE HOLY GIFTS

The deacon enters the sanctuary through the south door, opens the holy doors and stands at his place at the holy table.

Choir: Now the powers of heaven invisibly with us do serve. Lo, the King of glory enters in. Lo, the mystical sacrifice is upborne, fulfilled.

As the choir chants Now the powers of heaven..., the priest and the deacon, with raised orarion, say the same hymn thrice. As the deacon says the Alleluia, they make a metania.

Priest: Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter.

Deacon: Behold, the completed mystical sacrifice is escorted in. Let us with faith and longing draw near and become partakers of life everlasting. Alleluia. (metania)

The Censing

The priest now censes the prothesis, around the holy table, the sanctuary and the clergy, and from the holy doors the icons on the iconostasis and the people, saying as he censes:

Priest: O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

Reverencing the Altar

The concluding verses of the psalm are said after the entrance when the gifts have been placed on the holy table.

Having completed the censing, the priest gives up the censer; and he and the deacon, standing at their places before the holy table, make three metanias in silence. The priest kisses the antiminsion (reverencing each of the wounds of Christ: hands, side and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table. The priest and deacon then fold their arms across their breasts and bow to each other, saying nothing. The deacon then goes to the prothesis, passing the high place. Turning to face the west, the priest bows toward the people, saying nothing, and then goes to the prothesis.

At the Prothesis

Now standing before the prothesis, the priest censes the gifts; and then he and the deacon make three metanias, or prostrations, saying each time:

Priest: O God, be gracious unto me the sinner.

The priest places the aer over his bowed head and then takes up the diskos, ***which he holds aloft in his right hand,*** and the chalice, which he carries a little lower in his left hand.

The Entrance with the Presanctified Gifts

When the choir has concluded, the priest exits the sanctuary through the north door, preceded by the deacon who censes the gifts and carries a lighted candle. All in the church prostrate themselves during the entrance. The priest, saying softly Through the prayers of our holy fathers..., makes the entrance from the north door, across the solea and directly into the sanctuary through the holy doors.

* * *

CONCLUSION OF THE ENTRANCE HYMN

When the priest re-enters the sanctuary, the choir concludes the hymn.

Choir: Let us draw near in faith and love and become communicants of life eternal. Alleluia.

The priest places the diskos and chalice on the antiminsion (diskos on his left and chalice on his right, as usual) and removes the aer from his head. The priest removes the veils from the diskos and chalice and places them at the corners of the antiminsion.[9] He then holds the aer around the censer, being held by the deacon, and places it over the gifts. The holy doors are closed.

Deacon: Do good, master.

The priest censes the gifts thrice, saying the concluding verses of Psalm 50.

Priest: Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

After giving away the censer, the priest makes three prostrations in silence.[10]

---

[9] In some traditions, the veils are not removed from the diskos and chalice at this time. Later, the priest reaches under the aer and diskos veil to touch the Lamb while he says The presanctified Holy Things are for the holy and then removes the aer, veils and star.

[10] In some traditions, these three prostrations are made while saying the prayer of Saint Ephraim the Syrian:

Priest: O Lord and Master of my life, take from me the spirit of sloth, meddling, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for thou art blessed unto ages of ages. Amen. (prostration)

The priest blesses the deacon, and the deacon kisses the priest's right hand. Then, passing the high place, the deacon goes to his place on the solea for the following litany.

LITANY BEFORE THE LORD'S PRAYER

Deacon: Let us complete our evening prayer unto the Lord.

The choir responds Lord, have mercy to each petition until noted.

For the precious gifts set forth and presanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly, and ideal altar as a savour of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

For this holy house, and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

Asking for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ as the priest says aloud And vouchsafe, O Master...

Priest: (*Silently*) O God of ineffable and unseen mysteries, with whom are hidden treasures of wisdom and knowledge, who hast revealed unto us the ministry of this service and hast appointed unto us sinners through thy great love toward mankind, to offer unto thee gifts and sacrifices for our sins and for the ignorance of the people: Do thou the same invisible King, who doeth things great and inscrutable, glorious and marvelous, which cannot be numbered, look upon us, thine unworthy servants who stand at this holy altar as at thy cherubic throne, upon which lieth thine only-begotten Son and our God, in the dread mysteries spread forth thereon; and having delivered us and all thy faithful people from every impurity, sanctify all our souls and bodies with the sanctification which cannot be taken away. That partaking with a pure conscience, with face unashamed, with heart illumined of these divine, hallowed things and, being enlivened through them, we may be united to Christ himself, our true God, who hath said: Whosoever eateth my flesh and drinketh my blood abideth in me, and I in him; that thy Word, O Lord, making an abode in us and sojourning among us, we may become a temple of thine all-holy and adorable Spirit, redeemed from every wile of the devil, wrought either by deed or word or thought, and may obtain the good things promised unto us with all thy saints who in all ages have been well-pleasing unto thee.

Priest: And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father, and to say:

THE LORD'S PRAYER

All: Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east, bows low and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: O God, who alone art good and compassionate, who dwellest in the heights and regardest the humble: Look with the eyes of thy tenderness upon all thy people, and preserve them. And make us all worthy to partake without condemnation of these thy life-giving mysteries; for unto thee have we bowed our heads in the hope of thy rich mercy.

Removing the aer and star,[11] the priest says:

Through the grace and compassions and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest quietly prays:

Priest: | Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

Priest: | O God, be gracious unto me, the sinner.

Deacon: Let us attend.

The priest reverently touches, but does not elevate, the life-giving Body with the fingers of both hands, reaching under the aer if it has not been removed, and says:

Priest: The presanctified Holy Things are for the holy.

The choir responds, singing:

Choir: One is Holy, One is Lord Jesus Christ, to the glory of God the Father. Amen.

While the choir chants One is holy…, the deacon enters the sanctuary through the south door and stands at his place at the holy table and says:

Deacon: | Divide, master, the holy bread.

---

[11] In some traditions, the aer and the star are not removed until after the priest says The presanctified Holy Things are for the holy.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.[12]

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

	IC		(placed in the chalice)
NI		KA	(for the people)
	XC		(for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes with it the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.[13]

Deacon: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.[12]

Deacon: Amen.

---

[12] In some traditions, the priest says Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us instead of Divided and distributed...

[13] In some traditions, the priest says Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us instead of the above.

	The deacon pours a sufficient quantity of warm water into the chalice cross-wise, while the priest says:
Priest:	The warmth (of faith, full) of the Holy Spirit.[12]
Deacon:	Amen.

The priest and deacon stand with bowed heads at their places at the holy table, as the priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

Priest: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me, and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy mystic supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy holy mysteries, O Lord, but unto the healing of soul and body.

THE COMMUNION HYMN

The choir chants the communion hymn (koinonikon), repeating it as necessary with the verses.

Choir: O taste and see that the Lord is good. Alleluia.

Verses from Psalm 33:1-10

(1) I will bless the Lord at all times, his praise shall continually be in my mouth.

(2) In the Lord shall my soul be praised; let the meek hear and be glad.

(3) O magnify the Lord with me, and let us exalt his Name together.

(4) I sought the Lord, and he heard me, and delivered me from all my tribulations.

(5) Come unto him, and be enlightened, and your faces shall not be ashamed.

(6) This poor man cried, and the Lord heard him, and saved him out of all his tribulations.

(7) The angel of the Lord will encamp round about them that fear him, and will deliver them.

(8) O taste and see that the Lord is good; blessed is the man that hopeth in him.

(9) O fear the Lord, all ye his saints; for there is no want to them that fear him.

(10) Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

The Clergy's Reception of Holy Communion

As the choir chants the proper koinonikon, the priest bows to the deacon, saying:

Priest:	Forgive me my sins, brother and concelebrant.
	The deacon responds to the priest, saying:
Deacon:	Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Taking the section of the Lamb sealed XC (or a portion of that section if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antiminsion. The priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

The Communion of the Faithful

The Holy Doors are opened.

Having carefully wiped all of the crumbs from the diskos into the chalice, the priest covers the chalice with the kalima and hands the chalice and the spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the Name of the Lord; the Lord is God, and hath revealed himself unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants the koinokon. The priest says to each communicant:

Priest: The servant of God, N., partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

THE POSTCOMMUNION HYMN

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:[14]

Priest: O God, save thy people and bless thine inheritance.

---

[14] If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the holy table and then bless the people.

Choir: I will bless the Lord at all times, his praise shall always be on my lips. Taste the heavenly bread and the cup of life, and see how good the Lord is. Alleluia, Alleluia, Alleluia.

As the choir chants the post-communion hymn, I will bless the Lord at all times..., the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion. The priest removes the kalima from the chalice, covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star on the diskos.

Deacon: Exalt, master.

The priest censes the chalice thrice, saying:

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it up above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

Priest: Blessed is our God,

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.

Choir: Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory; for thou hast made us worthy to partake of thy holy, divine, immortal and life-giving Mysteries. Keep us always in thy sanctification, that all the day we may meditate on thy righteousness. Alleluia, Alleluia, Alleluia.

As the choir chants Amen. Let our mouths be filled with thy praise..., the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder,[15] exits the sanctuary through the north door.

---

[15] The early tradition is that the orarion remains crossed through the end of the Divine Liturgy.

THE LITANY OF THANKSGIVING

Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

Deacon: Attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

The choir responds Lord, have mercy to this and the next petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest standing before the holy table, facing east, says the thanksgiving prayer.

THE THANKSGIVING PRAYER

Priest: We give thanks unto thee, O God, the Saviour of all, for all the good things which thou hast granted unto us and for the communion of the holy Body and Blood of thy Christ. And we beseech thee, O Master, who lovest mankind, to keep us under the shelter of thy wings. And grant that, even unto our last breath, we may worthily partake of thy holy things unto the illumination of soul and body and unto the inheritance of the kingdom of heaven.

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

Priest: For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

The deacon, still standing before the icon of Christ, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis,[16] the priest says the following prayer behind the amvon:

THE PRAYER BEHIND THE AMVON

Priest: O almighty Master, who hast made all creation and by thine inexpressible providence and great goodness hast brought us to these all-revered days, for the purification of soul and body, for the controlling of passions and for hope of resurrection, who, during the forty days didst give into the hands of thy servant Moses the tablets of the Law in characters divinely traced by thee: Enable us also, O good One, to fight the good fight, to complete the course of the fast, to preserve inviolate the faith, to crush under foot the heads of invisible serpents, to be accounted victors over sin; and, uncondemned, to attain unto and worship the holy resurrection. For blessed and glorified is thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

---

[16] In some traditions, the priest stands in the center of the solea and faces the holy table.

Reader/Choir: Blessed be the Name of the Lord, henceforth and forevermore. (thrice)

While the reader (or choir) chants Blessed be the Name of the Lord..., the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:[17]

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

Priest: O Lord our God, who hast brought us to these all-revered days and hast made us communicants of thy dread mysteries: Unite us to thy rational flock, and make us heirs of thy kingdom, now and ever, and unto ages of ages. Amen.

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, still standing within the sanctuary, says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The deacon, having again arranged his orarion crosswise, consumes the holy gifts with all reverence and care,[18] while the priest turns to face the people and blesses them, saying:

---

[17] If no deacon is serving, the priest does not go to the prothesis nor read the following prayer at this time, but waits until after the dismissal when he will say the prayer immediately prior to his consuming the holy Gifts.

[18] After using the spoon to consume the particles and drinking the remaining contents of the chalice, he cleanses the chalice thrice (twice with wine and once with hot water) being careful to consume every particle. He then wipes the spoon and chalice thoroughly and covers the sacred vessels with the kalima, and washes his hands and lips.

Priest:	The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.
Choir:	Amen.

The priest turns toward the icon of Christ and says:

Priest:	Glory to thee, O Christ our God and our Hope, glory to thee.
Choir:	Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. (thrice) Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

THE DISMISSAL

Priest:	May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints Gregory the Dialogist, pope of Rome; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of **N.** (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The reader says Psalm 33 I will bless the Lord at all times... and Psalm 144 I will exalt thee, O my God... while the people come forward to receive the antidoron, kissing the right hand of the priest. When the reader has completed the psalms, the priest says:

Priest:	Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.
Reader:	Amen.

When the last person has received the antidoron, the priest enters the sanctuary through the holy doors, closes the holy doors and begins the prayers of thanksgiving after holy communion, saying aloud Glory to thee, O God (thrice). While the reader says the prayers of thanksgiving, the priest washes his hands and lips,[19] after which he and the deacon remove their vestments.

After unvesting, the priest and deacon go to stand at their places before the holy table, where the priest says the dismissal of the thanksgiving prayers. After he says Through the prayers... the priest and deacon make three metanias, kiss the holy table and then exit the sanctuary — the priest through the north door and the deacon through the south door.

Standing on the solea before the holy doors, facing east, the priest and deacon make three metanias and then depart in peace.

PSALMS TO BE READ AFTER THE DISMISSAL

Psalm 33

Reader: I will bless the Lord at all times, his praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt his Name together. I sought the Lord, and he heard me, and delivered me from all my tribulations. Come unto him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in him. O fear the Lord, all ye his saints; for there is no want to them that fear him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who

loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and he delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and he will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of his servants, and none of them will do wrong that hope in him.

---

[19] If no deacon is serving, the priest first goes to the prothesis, says the Prayer at the Consumption of the Holy Gifts, consumes the holy gifts and then washes his hands and lips.

Psalm 144

Reader: I will exalt thee, O my God, my king, and I will bless thy Name for ever, yea, for ever and ever. Every day will I bless thee, and I will praise thy Name for ever, yea, for ever and ever. Great is the Lord and exceedingly to be praised, and of his greatness there is no end. Generation and generation shall praise thy works, and thy power shall they declare. Of the majesty of the glory of thy holiness shall they speak, and they shall tell of thy wonders. And the power of thine awesome deeds shall they relate, and they shall tell of thy majesty. The memory of the multitude of thy goodness shall they pour forth, and in thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and his compassions are over all his works. Let all thy works, O Lord, give praise to thee and let thy righteous ones bless thee. Of the glory of thy kingdom shall they speak, and shall tell of thy dominion, to make thy dominion known to the sons of men, and the glory of the majesty of thy kingdom. Thy kingdom is the kingdom of all the ages, and thy sovereignty is in every generation and generation. Faithful is the Lord in all his words, and holy in all his works. The Lord upholdeth all that

are falling, and setteth up all that are broken down. The eyes of all look to thee with hope, and thou gavest them their food in due season. Thou openest thy hand and fillest every living thing with thy favor. Righteous is the Lord in all his ways, and holy in all his works. The Lord is nigh unto all that call upon him, to all that call on him in truth. The will of them that fear him shall he do, and their supplication shall he hear, and he shall save them. The Lord preserveth all that love him, but all the sinners shall he utterly destroy. My mouth shall speak the praise of the Lord, and let all flesh bless his holy Name, for ever, yea, for ever and ever.

THE OFFICE OF HOLY UNCTION

As Sung in the Church on the Eve of
Great and Holy Thursday,
being Great and Holy Wednesday Evening

PREPARATION

The sacrament table is prepared on the solea, upon which is placed a bowl containing pure olive oil and another vessel with pure red wine. Several wands with cotton tips for the anointing shall be prepared. The gospel book and blessing cross are placed on the table.

In some communities seven candles are also placed on the table, lighting one candle after each successive gospel is read. Some communities place one, or three, floating wicks in the olive oil.

The priest(s) vests in exorasson, epitrachelion and phelonion. If at all possible, it is always desirable that several Orthodox priests concelebrate the Mystery of Holy Unction (seven priests is the ideal number), but if there is only one priest available it is sufficient.

THE BLESSING

The curtain and holy doors are opened and the clergy process out to the sacrament table, senior to junior. The altar servers exit through the north and south doors.

Then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

Taking the censer, the priest censes the table cross-wise, then he censes the church and people while continuing to stand in front of the table as the following prayers are being said.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Reader: Lord, have mercy. (12 times)

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ our King and our God. (metania)

O come, let us worship and fall down before the Very Christ our King and our God. (metania)

PSALM 142

Reader: O Lord, attend to my prayer, hearken to my supplication in thy truth; hear me in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. For the enemy has persecuted my soul; he has brought my life down to the ground; he had made me to dwell in a dark place, as those that have been long dead. Therefore my spirit was grieved in me; my heart was troubled within me. I remembered the days of old; and I meditated on all thy doings; yea, I meditated on the works of thine hands. I spread forth my hands to thee; my soul thirsts for thee, as a dry land. Hear me speedily, O Lord; my spirit faileth; turn not thy face from me, else I shall be like them that go down to the pit. Cause me to hear thy mercy in the morning; for I have hoped in thee; make known to me, O Lord, the way wherein I should walk; for I have lifted up my soul to thee. Deliver me from mine enemies, O Lord; for I have fled to thee for refuge. Teach me to do thy will; for thou art my God; thy good Spirit shall guide me in the straight way. Thou shalt quicken me, O Lord, for thy Name's sake; in thy righteousness thou shalt bring my soul out of affliction. And in thy mercy thou wilt destroy mine enemies, and wilt destroy all those who afflict my soul; for I am thy servant.

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

THE LITTLE LITANY

The deacon intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

ALLELUIA VERSES

Tone 6.

Chanter: Alleluia, alleluia, alleluia.

Reader: O Lord, rebuke me not in thine indignation, neither chasten me in thy displeasure.

Chanter: Alleluia, alleluia, alleluia.

Reader: Have mercy on me, O Lord, for I am weak.

Chanter: Alleluia, alleluia, alleluia.

THE PENITENTIAL TROPARIA

Tone 6.

Chanter: Have mercy on us, O Lord, have mercy on us; for we sinners, void of all defense, offer unto thee as Master, this supplication: have mercy on us.

Glory to the Father and to the Son and to the Holy Spirit.

Lord, have mercy on us, for in thee have we put our trust; be not very wroth against us, neither remember our iniquities; but look down upon us even now, since thou art compassionate, and deliver us from our enemies. For thou art our God, and we are thy people; we are all the work of thy hands, and we call upon thy Name.

Both now and ever, and unto ages of ages. Amen.

Open the doors of mercy unto us, O Blessed Theotokos; in that we have set our hope in thee, may we not perish, but through thee be delivered from peril; for thou art the salvation of the Christian race.

While the following psalm is read, the priest censes the whole church. If it is the local custom, candles may be given to the people to hold during the remainder of the service and the priest censes the whole church.

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

THE CANON

Tone 4.

The verses that have a ✠ at their beginning must be read or sung.

1st Ode, Hiermos

Chanter: When Israel of old had crossed the Red Sea's depth with foot unwet, they overthrew the hosts of Amalek in the wilderness.

Stichos

✠ O merciful Lord, hearken to the prayer of thy servants supplicating thee.[1]

Troparion

✠ O Master, who with the oil of compassion dost ever cheer both the souls and bodies of mortals, and dost guard the faithful with oil; be thou clement now to those who approach thee by means of oil.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

The whole earth is full of thy mercy, O Master; wherefore, we who today are mystically anointed with thine oil divine, ask in faith that thine inestimable mercy may be granted us.

Glory to the Father and to the Son and to the Holy Spirit.

O Lover of mankind, who in pity for thine ailing servants, didst command thine Apostles to perform thy sacred unction, do thou, through their entreaties, have mercy on all by thy seal.

Both now and ever, and unto ages of ages. Amen.

---

[1] In some texts, the stichos is Glory to thee, our God, glory to thee instead of O merciful Lord.

Theotokion

Thou only Chaste one, who didst bear the bountiful sea of Peace; by thy constant intercession with God deliver thy servants from infirmities and griefs, that they may magnify thee ceaselessly.

3rd Ode, Heirmos

Chanter: In thee thy Church is glad, O Christ, crying: thou art my fortress, O Lord, both refuge and support.

Stichos

☩ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

☩ Thou who alone art marvelous and merciful to faithful men; grant thy grace from above, O Christ, to those who are grievously afflicted.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

O Lord, who of yore for thy divine token that the flood had ceased, didst show forth an olive branch, by thy mercy save those who suffer.

Glory to the Father and to the Son and to the Holy Spirit.

With a lamp of light divine, in thy mercy, O Christ, illumine with anointing those who now with faith hasten to thy mercy.

Both now and ever, and unto ages of ages. Amen.

Theotokion

Graciously look down from above, O Mother of the Creator of all, and through thine intercessions loose the bitter pangs of those who are ill.

Kathisma

Tone 8.

Chanter: ✠ Since thou art a divine river of mercy, like unto a fathomless gulf of plentiful sympathy, O Bountiful One; manifest the divine streams of thy mercy, and heal all men. Pour forth abundantly fountains of wonders and cleanse all: for resorting ever unto thee, we fervently implore thy grace.

Kathisma

Tone 4.

Chanter: ✠ Physician and Help of those in sickness, Redeemer and Saviour of the infirm; do thou, the Master and Lord of all, grant healing to thine infirm servants. Be clement, show mercy to those who have sinned much, and deliver them, O Christ, from their iniquities, that they may glorify thy might divine.

4th Ode, Heirmos

Chanter: The Church, seeing thee, the Sun of Righteousness, uplifted upon the Cross, standeth in her stateliness, worthily calling out: Glory to thy might, O Lord.

Stichos

✠ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

✠ Thou, O Saviour, art as incorruptible myrrh, emptied of thy grace and cleansing the world: divinely show pity and mercy to those who with faith anoint their bodily wounds.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Now that the senses of thy servants are signed with the seal of the joy of thy mercy, O Master, make inaccessible and impenetrable the entry of all adverse powers.

Glory to the Father and to the Son and to the Holy Spirit.

Thou who lovest man didst bid the ailing to summon thy godly priests, and by their prayers and anointing with thine oil to be saved; of thy mercy, save those who suffer.

Both now and ever, and unto ages of ages. Amen.

Theotokion

O all-holy Theotokos ever-virgin, strong shelter and defense, thou haven and wall, both ladder and partition, have mercy and pity on the sick; for they have fled to thee alone.

5th Ode, Heirmos

Chanter: Thou, my Lord, art come into the world as light, a holy light, which converteth from the darkness of ignorance those who with faith praise thee.

Stichos

✠ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

✠ Thou who art Good, an abyss of mercy; of thy compassion, O Merciful One, show mercy through thy mercy divine, on those who suffer.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

O Christ, who hast ineffably sanctified our souls and bodies by thy divine impress of sealing from above, with thine own hand heal us all.

Glory to the Father and to the Son and to the Holy Spirit.

O Lord exceeding good, who through thine inexpressible tenderness didst accept myrrh anointing from the harlot, have pity on thy servants.

Both now and ever, and unto ages of ages. Amen.

Theotokion

All-lauded, pure, most gracious Sovereign Lady, have mercy on those anointed with the oil divine, and save thy servants.

6th Ode, Heirmos

Chanter: I will sacrifice unto thee with the voice of praise, O Lord, the Church crieth out to thee; having been cleansed of the blood of demons through the Blood that mercifully flowed from thy side.

Stichos

✠ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

✠ O Lover of mankind, who by thy word didst show anointing is for kings, and the same through High Priests didst perform: save also those who suffer, by the seal of thy compassion.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Let no interposition of malignant demons, O Saviour, touch the senses of those signed with divine anointing; but hedge them about with the shelter of thy glory.

Glory to the Father and to the Son and to the Holy Spirit.

Stretch forth from on high thy hand, O thou who lovest man, and having sanctified thine oil, O Saviour, impart it to thy servants unto healing and deliverance from all ills.

Both now and ever, and unto ages of ages. Amen.

Theotokion

O Mother of the Creator, in thy divine temple thou hast revealed thyself a fruitful olive tree, whereby the world is found filled with mercy. Therefore by the touching of thine intercessions save those who suffer.

Kontakion

(Tone 2, this may be read)

Reader: ✠ Thou that art the source of mercy, O exceeding Good One, do thou deliver from every calamity those who with fervent faith bow down before thine unspeakable mercy; and, Compassionate One, taking away their maladies, grant them thy divine grace from on high.

(Tone 4)

7th Ode, Heirmos

Chanter: The Abrahamic children in the Persian furnace, fired rather with love of piety than with the flame, called out: Blessed art thou, O Lord, in the temple of thy glory.

Stichos

✠ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

✠ Thou who in thy mercies and bounties, O Saviour, only God, dost heal the passions of soul and contritions of body of all men, be thou physician for those who suffer from infirmities, and restore them.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

When the heads of all are anointed with the oil of unction, grant those who seek the mercy of thy deliverance, O Christ, the delight of joy, bestowing upon them thy rich mercies, O Lord.

Glory to the Father and to the Son and to the Holy Spirit.

Thy seal, O Saviour, against the demons is a sword; the entreaties of priests are a fire consuming the passions of the soul; wherefore, we who receive healing, with faith praise thee.

Both now and ever, and unto ages of ages. Amen.

Theotokion

O Mother of God, who within thy womb in god-like manner didst hold, and ineffably didst incarnate, him who holdeth all things in his grasp; propitiate him for those who suffer, we beseech thee.

8th Ode, Heirmos

Chanter: Daniel stretched forth his hands and closed the lions jaws in their den; and the force of the fire was quenched by the zealously pious children who girded themselves with virtue, and called out: Bless the Lord, all ye works of the Lord.

Stichos

☩ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

☩ Thou showest mercy on all men, O Saviour, according to mercy mighty and divine: for which cause we all are gathered here, O Master, mystically representing the condescension of thy mercies, and have brought in faith the unction with oil unto the servants, whom also do thou visit.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

By the streams of thy mercy, O Christ, and through anointing by thy priests, wash away, in that thou art compassionate, O Lord, the ills and afflictions, and the assaults of maladies of those tormented by the stress of sufferings, that saved, they may glorify thee with thanksgiving.

Glory to the Father and to the Son and to the Holy Spirit.

Forasmuch as thy mercy divine hath been decreed to us from above, O Master, as a symbol of condescension and of joy; withdraw not thy mercy, neither despise those who ever cry faithfully: Bless the Lord, all ye works of the Lord.

Both now and ever, and unto ages of ages. Amen.

Theotokion

Nature received thy divine child-bearing, O Pure One, as a crown most glorious which crushed the hosts of foes, and vanquished their dominion. Wherefore, crowned with the festal brightness of thy grace, we extol thee, O most lauded Sovereign Lady.

9th Ode, Heirmos

Chanter: A rock unhewn by hands from the unquarried mountain was hewn. O Virgin, even Christ the corner-stone, who hath conjoined the separate natures. Rejoicing therein we magnify thee, O Theotokos.

Stichos

✠ O merciful Lord, hearken to the prayer of thy servants supplicating thee.

Troparion

✠ Look down from heaven, O Bountiful One, and show thy mercy unto all. Thine assistance and thy strength bestow on those who draw near to thee, through the divine unction of thy priests, O thou who lovest man.

O merciful Lord, hearken to the prayer of thy servants supplicating thee.

O Saviour most good, rejoicing have we seen the oil divine, which through thy godlike condescension thou hast received, and, above the merits of the recipients, hast symbolically imparted to those who have shared in the laver divine.

Glory to the Father and to the Son and to the Holy Spirit.

Be clement, have mercy, O Saviour, deliver from terrors and pains, deliver from the darts of the evil one the souls and bodies of thy servants; since thou art a merciful Lord, who healest by grace divine.

Both now and ever, and unto ages of ages. Amen.

Theotokion

As thou receivest the hymns and supplications of thy servants, O Virgin, so do thou also deliver through thine intercessions, from harsh suffering and pain those who, through us, O all-immaculate one, flee to thy sacred shelter.

Choir: It is truly meet to bless thee, O Theotokos, who art ever-blessed and all-blameless, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, who without corruption gavest birth to God the Word, and art truly Theotokos; we magnify thee.

THE LITTLE LITANY

The deacon intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed, and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee do we ascribe glory; to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE EXAPOSTEILARION

Tone 3.

Chanter: In mercy, O Good One, cast thine eyes upon the prayer of us, who today are gathered in thy holy temple, to anoint with divine oil thine infirm servants.

THE PRAISES (AINOI)

Tone 4.

Chanter: Praise him with the sound of the trumpet. Praise him with the psaltery and harp.

Thou hast given thy grace through thine Apostles, O Good Physician, Lover of mankind, to heal the wounds and infirmities of all men through thy holy oil. Therefore, inasmuch as thou art compassionate, sanctify, be merciful, and cleanse from every ailment, and make worthy of thy food incorruptible, those who now with faith approach thine oil.

Praise him with the timbrel and dance, praise him with stringed instruments and organs.

O ineffable Lover of mankind, who with thine unseen hand, as being compassionate, sealest our senses with thine oil divine; look down from Heaven, and give to those who in faith hasten to thee, and ask pardon of iniquities, healing of soul and body, that they may glorify thee lovingly, and magnify thy might.

Praise him upon the loud cymbals, praise him upon the high-sounding cymbals; let everything that hath breath praise the Lord.

Through anointing with thine oil, and the touch of thy priests, O Lover of mankind, sanctify thy servants from on high. Free them from infirmities. Cleanse their spiritual defilements. Wash them, O Saviour, and deliver them from scandals manifold. Assuage their maladies. Banish their hindrances and destroy their afflictions; forasmuch as thou art Bountiful and Compassionate.

Theotokion

Tone 4.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O most pure royal palace much extolled, purify, I implore thee, my mind defiled by every kind of sin; and make it a meet abode for the all-divine Trinity, that I, thine unprofitable servant, being saved, may magnify thy power and mercy measureless.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

TROPARION

Tone 4.

Chanter: Do thou, O Christ, who alone dost speed to help, manifest thy speedy visitation from on high upon thy suffering servants; deliver them from their infirmities, and bitter pain; and raise them up again to praise and glorify thee unceasingly: through the intercessions of the Theotokos, O thou who alone lovest mankind.

THE GREAT EKTENIA

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

For this holy temple, and for those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

That this oil may be blessed by the power, and operation and indwelling of the Holy Spirit, let us pray to the Lord.

For the servants of God here present, and for the visitation of God upon them; and that the grace of the Holy Spirit may come upon them, let us pray to the Lord.

For their and our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.[2]

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

---

[2] In other Euchologia the Great Ektenia and the Prayer of the Oil are found in a different sequence. The order given in this book follows Saint Raphael Hawaweeny's Arabic Euchologion.

Prayer of the Oil

The priest shall read the Prayer of Oil over the olive oil, blessing it with his right hand. And if there are other priests, they likewise quietly read this Prayer with him.

Priest: O Lord, who through thy mercies and bounties healest the disorders of our souls and bodies: do thou thyself, O Master also sanctify this oil, that it may be effectual for those who are anointed therewith, unto healing and unto relief from every passion, of defilement of flesh and spirit and every ill; and that thereby may be glorified thine all-holy Name, of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE TROPARIA AT THE BLESSING OF THE OIL

While the priest pours the wine into the olive oil, the chanters sing the following troparia.

To Jesus Christ [3]

Tone 4.

Chanter: Do thou, O Christ, who alone dost speed to help, manifest thy speedy visitation from on high upon thy suffering servants; deliver them from their infirmities, and bitter pain; and raise them up again to praise and glorify thee unceasingly: through the intercessions of the Theotokos, O thou who alone lovest mankind.

To Jesus Christ, the Shining Light

Tone 4.

Chanter: Blind of my spiritual eyes, I come to thee, O Christ, as did the man blind from his birth, and I cry to thee in penitence: Thou art the shining light of those in darkness.

---

[3] This troparion is sung again now, having been sung immediately before the Great Ektenia.

To Jesus Christ, the Compassionate God

Tone 3.

By thy divine intervention, O Lord, raise thou up my soul, which by every kind of sin and unbecoming deeds so grievously is paralyzed, as thou of old didst upraise the paralytic; that, being saved, I may cry to thee: Grant healing unto me, O Christ Compassionate.

To St. James

Tone 4.

As the Lord's disciple, thou, O righteous one, didst receive the gospel; as a martyr thou dost possess that which unwritten is; thou hast boldness, as the brother of God; as hierarch, thou hast power in prayer. Intercede with Christ our God that our souls may be saved.

Another to St. James

Tone 4.

The only-begotten Word of God the Father, who in latter days hath come to us, declared thee, O divine James, the first pastor and teacher of those in Jerusalem, and a faithful steward of spiritual mysteries: wherefore, O Apostle, we all honor thee.

To St. Nicholas of Myra, the Wonder-worker

Tone 3.

In Myra, O Saint, thou didst show thyself a true priest; for in fulfilling Christ's Gospel, O venerable one, thou didst lay down thy life for thy people, and savest the innocent from death. Wherefore art thou hallowed as a great initiate in the grace of God.

To St. Demetrius

Tone 3.

The world hath found in thee a mighty champion in dangers, O endurer of pain, who overcame the heathen. For like as thou didst humble Lyæus' pride, and in the strife make Nestor brave, so Saint Demetrius, entreat Christ our God to bestow on us great mercy.

To St. Panteleimon, the Unmercenary Healer
Tone 3.

O holy endurer of pain and physician Panteleimon, intercede with the merciful God that he may grant our souls remission of iniquities.

To the Unmercenary Healers
Tone 8.

O holy Unmercenaries and Wonder-workers, visit ye our weaknesses; freely ye have received, freely give to us.

To Saint John the Theologian
Tone 2.

Thy grandeur, O virgin Saint, who shall declare? For thou dost overflow with wonders, and pourest forth healing; and as theologian and friend of Christ, thou intercedest for our souls.

Theotokion
Tone 2.

Fervent supplicant and wall impregnable, source of mercy, refuge of the world; to thee we earnestly do cry: Theotokos, Sovereign Lady, aforehand come to us and deliver us from danger, thou who alone art quick to intercede.

THE FIRST EPISTLE

Deacon: Let us attend.

Reader: Let thy mercy be upon us, O Lord, as we have put our trust in thee. ℣. Rejoice in the Lord, O ye righteous; praise becometh the righteous.

Deacon: Wisdom.

Reader: The Lesson from the General Epistle of James.

Deacon: Let us attend.

(James 5:10-16)

Reader: Brethren, take as an example of suffering and patience the prophets who spoke in the Name of the Lord. Behold, we call those happy who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath, but let your yes be yes and your no be no, that you may not fall under condemnation.

Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.

At the conclusion of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 8.

Choir: Alleluia, alleluia, alleluia.

Chanter: I will sing to thee of mercy and judgment, O Lord.

The people stand.

THE FIRST GOSPEL

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Luke.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

(Luke 10:25-37)

Priest: At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live."

But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE FIRST PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The text between the symbols §✠ and ✠§ may be omitted by the priest.

Priest: Thou who art unoriginate, Eternal, the Holy of Holies, who didst send down thine Only-begotten Son to heal every infirmity and all manner of disease, both of our souls and bodies: Send down thy Holy Spirit, and sanctify this oil; and cause it to be for thy servants, who are anointed therewith, unto perfect deliverance from their sins, unto inheritance of the kingdom of heaven. §✠ For thou art God, great and wonderful, who keepest thy covenant and thy mercy unto those who love thee; who givest deliverance from sins through thy holy Child, Jesus Christ; who regeneratest us from sin; who enlightenest the blind, raisest up those who art cast down; who lovest the righteous and showest mercy unto sinners; who leadest us forth again out of darkness and the shadow of death, saying to those in bonds, "Come forth;" and to those in darkness, "Be ye unveiled." For the light of the knowledge of thine Only-begotten Son shone in our hearts, since for our sakes he appeared on earth, and dwelt among men; and to those who accepted him, he gave power to become the children of God; granting to us sonship through the laver of regeneration, and made us to have no participation in the tyranny of the Devil.

And inasmuch as it hath not pleased him that we should be purified by blood, but by holy oil, he gave us the image of his Cross, that we may be a flock of Christ, a royal priesthood, a holy nation; and didst purify us by water, and sanctify us by thy Holy Spirit. Do thou thyself, O Master Lord, give us grace in this ministration, as thou gavest it to Moses, thine accepted, and to Samuel, thy beloved, and to John, thine elect, and to all those who, from generation to generation, have been well pleasing unto thee. And so make us also to be ministers of the new Covenant of thy Son upon this oil, which thou hast made thine own through the precious Blood of thy Christ; that putting away worldly lusts, we may die unto sin and live unto righteousness, being clothed upon with our Lord Jesus Christ through the anointing of sanctification of this oil which we desire to use. Let this oil, O Lord, be an oil of gladness, an oil of sanctification, a royal raiment, an armor of might, an averting of every diabolical operation, an inviolable seal, a rejoicing of the heart, an everlasting gladness; that those also who are anointed with this oil of regeneration may be terrible to adversaries, and may shine in the radiance of thy Saints, having neither spot nor wrinkle; and that they may be received into thine eternal rest, and gain the prize of the calling from on high. ✠§

For thine it is to show mercy and to save us, O God, our God, and unto thee we ascribe glory, with thine Only-begotten Son, and thine all-holy, and good and life-creating Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE SECOND EPISTLE

Deacon: Let us attend.

Reader: The Lord is my strength and my song, and is become my salvation. ℣. Chastening, the Lord hath chastised me, but he hath not given me over unto death.

Deacon: Wisdom.

Reader: The Lesson from the Epistle of Saint Paul to the Romans.

Deacon: Let us attend.

(Romans 15:1-7)

Reader: Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 5.

Choir: Alleluia, alleluia, alleluia.

Chanter: I will sing of thy mercy, O Lord, for ever.

THE SECOND GOSPEL

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Luke.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

(Luke 19:1-10)

Priest: At that time, Jesus was entering Jericho and was passing through. And there was a man named Zacchæ'us; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchæ'us, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchæ'us stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SECOND PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O God, great and most high, who art worshipped by all creation, source of wisdom, abyss of goodness truly unfathomable, and boundless sea of benignity; do thou thyself, O Master who lovest mankind, the God of the eternal and the marvelous, whom none among men by thinking can comprehend, look upon us, and hearken unto us, thine unworthy servants, and wheresoever we bring this oil in thy great Name, do thou send down thy gift of healing, and the remission of sins, and heal thy servants in the plenitude of thy mercy. Yea, O Lord, thou good physician; who alone art merciful and lovest man; who repentest thee of our wickedness; who knowest that the intention of man inclineth unto evil from his youth up; who desirest not the death of a sinner, but that he should return and live; who for the salvation of sinners, being God, didst become incarnate, and didst become a Creature for thy creatures. Thou hast said, "I came not to call the righteous but sinners to repentance"; thou art he who sought the lost sheep; thou art he who diligently sought the lost drachma, and found it; thou didst say, "He that cometh unto me I will in no wise cast out"; thou art he who didst not loathe the harlot who rained her tears upon thy precious feet; thou didst say, "As often as thou fallest, arise, and thou shalt be saved"; thou art he who saith, "There is joy in Heaven over one sinner who repenteth". Do thou thyself, O Benign Master, look down from the height of thy sanctuary, overshadowing us sinners, and thine unworthy servants at this hour, with the grace of the Holy Spirit, and abide in these thy servants who acknowledge their transgressions, and draw near to thee in faith; and accepting them in thine own love to man, whether they have transgressed in word or deed or thought, forgiving them, do thou cleanse them, make them pure from every sin; and, abiding ever present with them, preserve them all the remaining years of their lives; that walking in thy statutes, they may never become a derision to the Devil; and that by them thine all-holy Name may be glorified. For thine it is to show mercy and to save us, O Christ our God, and unto thee we ascribe glory, with thine unoriginate Father, and thine all-holy, and good and life-creating Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE THIRD EPISTLE

Deacon: Let us attend.

Reader: The Lord is my light, and my salvation; whom shall I fear? ℣. The Lord is the defender of my life; of whom shall I be afraid?

Deacon: Wisdom.

Reader: The Lesson from the First Epistle of Saint Paul to the Corinthians.

Deacon: Let us attend.

(I Corinthians 12:27-31; 13:1-8a)

Reader: Brethren, you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts.

And I will show you a still more excellent way.

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 2.

Choir: Alleluia, alleluia, alleluia.

Chanter: O Lord, in thee have I trusted: let me never be put to shame.

THE THIRD GOSPEL

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

(Matthew 10:1, 5-8)

Priest: At that time, Jesus called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.

These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay."

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE THIRD PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Almighty Master, Holy King, who chastenest and yet slayest not; who raisest up those who fall, and restorest those who are cast down; who relievest the bodily afflictions of men: We beseech thee, our God, that thou wilt direct thy mercy upon this oil, and upon those who are anointed therewith in thy Name, that it may be to them for the healing of soul and body, for the cleansing and removal of every passion, and of every infirmity and wound, and every defilement of flesh and spirit. §✠ Yea, O Lord, send down from Heaven thy healing power; touch the body; quench the fever; soothe the suffering, and banish every hidden ailment. Be thou the physician of thy servants; raise them up from the bed of sickness, and from their couch of vexation whole and perfectly restored, granting them, through thy Church, to be well-pleasing unto thee, and to work thy will.✠§

For thine it is to show mercy and to save us, O our God, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE FOURTH EPISTLE

Deacon: Let us attend.

Reader: In the day when I shall call upon thee, speedily hear me. ℣. O Lord, hear my prayer and my cry.

Deacon: Wisdom.

Reader: The Lesson from the Second Epistle of Saint Paul to the Corinthians.

Deacon: Let us attend.

(2 Corinthians 6:16-18, 7:1)

Reader: Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty."

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 2.

Choir: Alleluia, alleluia, alleluia.

Chanter: I waited patiently for the Lord, and he attended to me.

THE FOURTH GOSPEL

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

(Matthew 8:14-23)

Priest: At that time, Jesus entered Peter's house, and he saw his mother-in-law lying sick with a fever; he touched her hand, and the fever left her, and she rose and served him. That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and healed all who were sick. This was to fulfil what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases."

Now when Jesus saw great crowds around him, he gave orders to go over to the other side. And a scribe came up and said to him, "Teacher, I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." Another of his disciples said to him, "Lord, let me first go a bury my father." But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

And when he got into the boat, his disciples followed him.

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE FOURTH PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O good and man-loving, compassionate and most merciful Lord, plentiful in mercy and rich in beneficence, the Father of bounties and God of every consolation, who through thy holy Apostles hast empowered us to heal the infirmities of the people by oil with prayer: Do thou thyself appoint this oil for the healing of those who are anointed therewith; for the alleviation of every infirmity and every malady; for deliverance from ills of those who await salvation that is from thee. Yea, Master, Lord our God, we beseech thee, who art Almighty, to save us all; thou who alone art the Physician of souls and bodies, sanctify us all. §✠ Thou who healest every infirmity, heal also these thy servants; raise them up from their couch of sickness through the mercy of thy goodness; visit them with thy mercies and bounties; cast out of them every ailment and weakness; that, raised up by thy mighty hand, they may serve thee with all thanksgiving; and that now, participating in thine inexpressible love towards mankind, we also may hymn and glorify thee who performest great and wondrous, glorious and transcendent things.✠§

For thine it is to show mercy and to save us, our God, and to thee we ascribe glory, to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE FIFTH EPISTLE

Deacon: Let us attend.

Reader: Thou, O Lord, shalt keep us and protect us, from this generation and for ever. ℣. Save me, O Lord, for the righteous are become few.

Deacon: Wisdom.

Reader: The Lesson from the Second Epistle of Saint Paul to the Corinthians.

Deacon: Let us attend.

(2 Corinthians 1:8-11)

Reader: Brethren, we do not want you to be ignorant of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead; he delivered us from so deadly a peril, and he will deliver us; on him we have set our hope that he will deliver us again. You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 5.

Choir: Alleluia, alleluia, alleluia.

Chanter: I will sing of thy mercies, O Lord, for ever.

THE FIFTH GOSPEL

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

(Matthew 25:1-13)

Priest: The Lord spoke this parable: "The kingdom of heaven shall be compared to ten virgins who took their lamps and went to meet the bridegroom. Five of them were wise, and five were foolish. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' Then all the virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterward the other virgins came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour when the Son of man will come."

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE FIFTH PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord our God, who chastenest and again healest; who raisest the poor man from the earth, and exaltest the beggar from the dunghill; the Father of orphans, and Haven of the tempest-tossed, and Physician of the sick; who painlessly bearest our weaknesses, and receivest our infirmities; who showest mercy with gentleness, who overlookest transgressions, and takest away unrighteousness; who art quick to help, and slow to wrath; who didst breathe upon thy disciples and say, "Receive ye the Holy Spirit; whosoever sins ye remit, they are remitted unto them; and takest away unrighteousness"; who acceptest the repentance of sinners, and hast power to forgive sins manifold and grievous, and grantest healing to all who continue in weakness and lingering illness; who also hast called me, thy humble and sinful and unworthy servant, entangled in manifold sins and wallowing in the lusts of pleasures, to the holy and sublime degree of the Priesthood, and to enter within the innermost veil, into the Holy of Holies, whither the holy Angels desire to penetrate, and to hear the evangelic voice of the Lord God, and personally behold the presence of the Holy Oblation, and to take delight in the divine and sacred Liturgy; who hast counted me worthy to minister thy supracelestial Mysteries, and to offer unto thee gifts and sacrifices for our sins and for the ignorances of people, and to mediate for thy rational sheep, that, through thine abundant and unspeakable love towards man, thou mayest cleanse their iniquities: Do thou thyself, O most good King, attend to my prayer in this hour and on this holy day, and in every time and place, and hearken to the voice of my supplication, and grant healing to thy servants who are weak of soul and body, giving them remission of sins and forgiveness of their transgressions, both voluntary and involuntary. §✠ Heal thou their incurable wounds, and every ailment and every sore, bestow upon them psychic healing. O thou who didst touch the mother-in-law of Peter, whereupon the fever left her, and she arose and ministered unto thee: Do thou thyself, O Master, grant healing to these thy servants, and alleviation of every emaciating illness; and be mindful of thy rich bounties and thy mercy. ✠§ Remember that the thought of man inclineth constantly toward evil from his youth up, and that none is to be found sinless upon earth; for thou alone art without sin, who didst come and save the human race, and free us from bondage to the enemy. For if thou shouldest enter into judgment with thy servants, there is none that would be found pure from stain, but every mouth would be sealed, having naught to answer; for all our righteousness is like unto cast-off rags before thee. Wherefore, O Lord, remember not the sins of our youth: For thou art the Hope of the hopeless, and the Repose of those who labor and are heavy-laden with iniquity, and to thee we ascribe glory, with thine unoriginate Father, and thine all-holy, and good, and life-creating Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE SIXTH EPISTLE

Deacon: Let us attend.

Reader: Have mercy on me, O God, according to thy great mercy. ℣. Create in me a clean heart, O God; and renew a right spirit within me.

Deacon: Wisdom.

Reader: The Lesson from the Epistle of Saint Paul to the Galatians.

Deacon: Let us attend.

(Galatians 5:22-26; 6:1-2)

Reader: Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another.

Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfil the law of Christ.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 6.

Choir: Alleluia, alleluia, alleluia.

Chanter: Blessed is the man who feareth the Lord. In his commandments he rejoiceth exceedingly.

THE SIXTH GOSPEL

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

(Matthew 15:21-28)

Priest: At that time, Jesus went away to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But Jesus did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying after us." Jesus answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." And Jesus answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SIXTH PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: We thank thee, O Lord our God, who art good and lovest man, the Physician of our souls and bodies, who painlessly bearest our infirmities, by whose stripes we have all been healed; thou good Shepherd, who camest to seek the wandering sheep; who givest consolation to the fainthearted, and life to those who are shattered; who didst heal the flow of the woman who had an issue of blood twelve years; who didst free the daughter of the Canaanitish woman from the cruel demon; who didst release the two debtors from their debt, and give remission of sins unto the sinful woman; who grantest healing unto the Paralytic, with the remission of his sins; who didst justify the Publican by thy word, and didst accept the Thief at his last confession; who takest away the sins of the world, and wast nailed to the Cross: We beseech thee, and entreat thee, in thy goodness loose, remit, forgive, O God, the trespasses and sins of these thy servants, and their iniquities, whether voluntary or involuntary, whether of knowledge or of ignorance, whether of transgression or of disobedience, whether of the night or of the day; whether they be under the ban of a priest, or the curse of father or mother; whether by the glance of the eye, or a movement of the eyelid; whether through the contact of adultery or the taste of prodigality, or through whatsoever impulse of the flesh and of the spirit they have departed from thy will, and from thy holiness. And if they have sinned, and in like manner we also, forgive us; forasmuch as thou art a good God who rememberest not evil, and lovest mankind: and let not them or us fall into a dissolute life, neither to walk in the ways of destruction. Yea, O Master, Lord, hearken unto me a sinner, in this hour, on behalf of these thy servants, and overlook their trespasses, forasmuch as thou art a God who callest not evil to mind. Free them from eternal torment; fill their mouths with thy praise; open their lips that they may glorify thy holy Name; stretch forth their hands to the doing of thy commandments. Guide their feet aright in the way of thy Gospel, strengthening all their members and their thoughts, by thy grace. For thou art our God, who hast commanded us by thy holy Apostles, saying, "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." And again, "Unto whomsoever ye remit sins, they shall be remitted, and if ye retain them, they shall be retained." And as thou didst hearken unto Hezekiah in the sorrow of his soul, at the hour of his death, and didst not despise his supplications, so also, in like manner, give ear unto me, thy humble, and sinful, and unworthy servant at this hour. For thou, O Lord Jesus Christ, through thy goodness and love towards man, didst bid us to forgive the erring their sins, even unto seventy times seven, and repentest thee of our wickedness, and rejoicest over the return of those who have gone astray.

For as is thy majesty, so also is thy mercy, and unto thee we ascribe glory, with thine unoriginate Father, and thine all-holy, good and life-creating Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE SEVENTH EPISTLE

Deacon: Let us attend.

Reader: O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. ℣. Have mercy on me, O Lord, for I am weak.

Deacon: Wisdom.

Reader: The Lesson from the First Epistle of Saint Paul to the Thessalonians.

Deacon: Let us attend.

(1 Thessalonians 5:14-23)

Reader: Brethren, we exhort you, admonish the idlers, encourage the fainthearted, help the weak, be patient with them all. See that none of you repays evil for evil, but always seek to do good to one another and to all. Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil.

May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Tone 7.

Choir: Alleluia, alleluia, alleluia.

Chanter: The Lord hear thee in the day of trouble. The Name of the God of Jacob defend thee.

THE SEVENTH GOSPEL

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

(Matthew 9:9-13)

Priest: At that time, as Jesus passed on from there, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him.

And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when Jesus heard it, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners to repentance."

Choir: Glory to thee, O Lord. Glory to thee.

THE FERVENT EKTENIA

The deacon intones the petitions of the Fervent Ektenia.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to each petition.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God here present, and for the pardon and remission of their sins.

Again we pray for the forgiveness of their every transgression, both voluntary and involuntary.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE SEVENTH PRAYER

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Master, Lord our God, Physician of souls and bodies, who curest temporal sufferings and healest every infirmity and every wound of men; who desirest that all men should be saved and come to the knowledge of the truth; who desirest not the death of a sinner, but that he should turn again and live: for thou, O Lord, in the ancient Covenant, didst ordain repentance unto sinners, to David and the Ninevites, and to those before and after these; and likewise, at the advent of thy dispensation in the flesh, thou calledst not the righteous but sinners to repentance; receiving even the Publican, the Harlot, the Thief, and great Paul, the blaspheming persecutor, through repentance. Thou didst accept in repentance Peter thy chief Apostle, who thrice denied thee; and gavest him a promise, saying, "Thou art Peter, and upon this rock will I build my Church, and the gates of Hades shall not prevail against it; and I will give thee the keys of the kingdom of heaven." Wherefore, O Good One, who lovest mankind, being bold according to thine undeceiving promises, we beseech thee and implore thee in this present hour: Hearken to our supplication, and receive it as incense offered unto thee; and visit these thy servants, and if they have done aught amiss, either by word, or deed, or thought, either by night or by day; if they have fallen under the ban of a priest, or under their own anathema; or hath been embittered by an oath, and have foresworn themselves: We beseech thee and supplicate thee; loose, pardon, forgive them, O God, overlooking their sins and wickednesses, and all which they have committed knowingly and in ignorance. And if they have deviated aught from thy commandments, or have sinned because they bear flesh and dwell in the world, or through the operation of the Devil, do thou, forasmuch as thou art a good God and lovest man, forgive; for there is not a man who shall live and sin not. For thou alone art sinless, thy righteousness is an everlasting righteousness, and thy word is truth. For thou didst not create man for destruction, but for the keeping of thy commandments, for the inheritance of life incorruptible; and to thee we ascribe glory, with thine unoriginate Father, and thine all-holy, and good and life-creating Spirit: now and ever, and unto ages of ages.

Choir: Amen.

THE PRAYER WITH THE GOSPEL BOOK

The people kneel.

In some places, the people come forward to kneel as close as they can to the priest and the gospel book for the following prayer.

The priest takes the gospel book and holds it opened and with the text facing down, raised above the heads of those who are kneeling. He recites the prayer aloud. If several priests take part in the service, they all hold the gospel book and read the prayer silently.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Holy King, compassionate and multi-merciful Lord Jesus Christ, Son and Word of the living God, who desirest not the death of a sinner, but, that he should be converted and live: I lay not my sinful hand upon the heads of those who approach thee in sins, and entreat of thee, through us, remission of their sins, but thy strong and mighty hand which is in this Holy Gospel which I (or my fellow ministers) hold upon the heads of these thy servants, and (if other priests are present holding the gospel book add: with them) I pray and entreat thy merciful and evil-forgetting love of mankind, O God our Saviour, who through thy Prophet Nathan didst grant remission unto David when he repented of his iniquities, and didst accept Manasses' prayer of penitence: Do thou receive also with thy wonted love for man these thy servants, who repent them of their iniquities, overlooking all their transgressions. For thou art our God, who hast bidden us to forgive those who fall in sin, even unto seventy times seven, for as is thy majesty, so also is thy mercy, and unto thee are due all glory, honor and worship, with thine unoriginate Father, and thine all-holy Spirit: now and ever, and unto ages of ages. Amen.

The people stand.

The priest takes up the gospel book and places it on a stand.

THE ANOINTING OF THE FAITHFUL

PLEASE NOTE: Because Holy Unction is
a Sacrament of the Orthodox Church,
only Orthodox Christians may be anointed
with the Holy Oil.

The faithful come forward to receive the Mystery of Anointing. They first venerate the gospel book and then go forward to the priest(s), telling him their name. The priest(s) anoints their forehead, cheeks, chin and hands, saying as he does:

Priest: The blessing of our Lord God and Saviour Jesus Christ: for the healing of the soul and body of the servant of God, **N.**, always, now and ever, and unto ages of ages. Amen.

During the Anointing the choir sings the following troparion to the Unmercenary Healers and theotokion to the Theotokos. These hymns may be repeated as many times as necessary during the Anointing.

Tone 4.

Chanter: Glory to the Father and to the Son and to the Holy Spirit.

Since ye have a fountain of healing, O holy unmercenaries, give healing to all who are in need of it, for ye have been vouchsafed the greatest gifts from the ever-flowing source, our Saviour. For the Lord saith unto you, who are of like zeal with the Apostles: "Behold, I have given you power over unclean spirits, to cast them out, and to heal every infirmity, and every malady." Therefore as good administrators of his commands, freely ye have received, freely give, healing the sufferings of our souls and bodies.

Both now and ever, and unto ages of ages. Amen.

Attend unto the entreaties of thy suppliants, O all-blameless One, quelling the fierce attacks on us, and releasing us from all affliction; for in thee alone have we a firm and certain confirmation, and we have gained thy protection. Let us not be put to shame, O Sovereign Lady, when we call upon thee; hasten to the supplication of those who cry to thee in faith: Hail, Sovereign Lady, thou help of all, the joy and refuge, and salvation of our souls.

THE LITTLE DISMISSAL

When the faithful have all been anointed, the priest faces the icon of Christ on the iconostasis, and says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

Priest: May he who who is going to his voluntary passion for our salvation and through his great goodness didst bid his Apostles to heal the infirm by means of oil, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the power of the precious and life-giving Cross; of the holy, glorious and all-laudable Apostle James, the first hierarch of Jerusalem and the brother of God; and of all the saints: heal and save you who are sick, through the anointing of this oil, and have mercy on us and save us, forasmuch as he is good and loveth mankind.

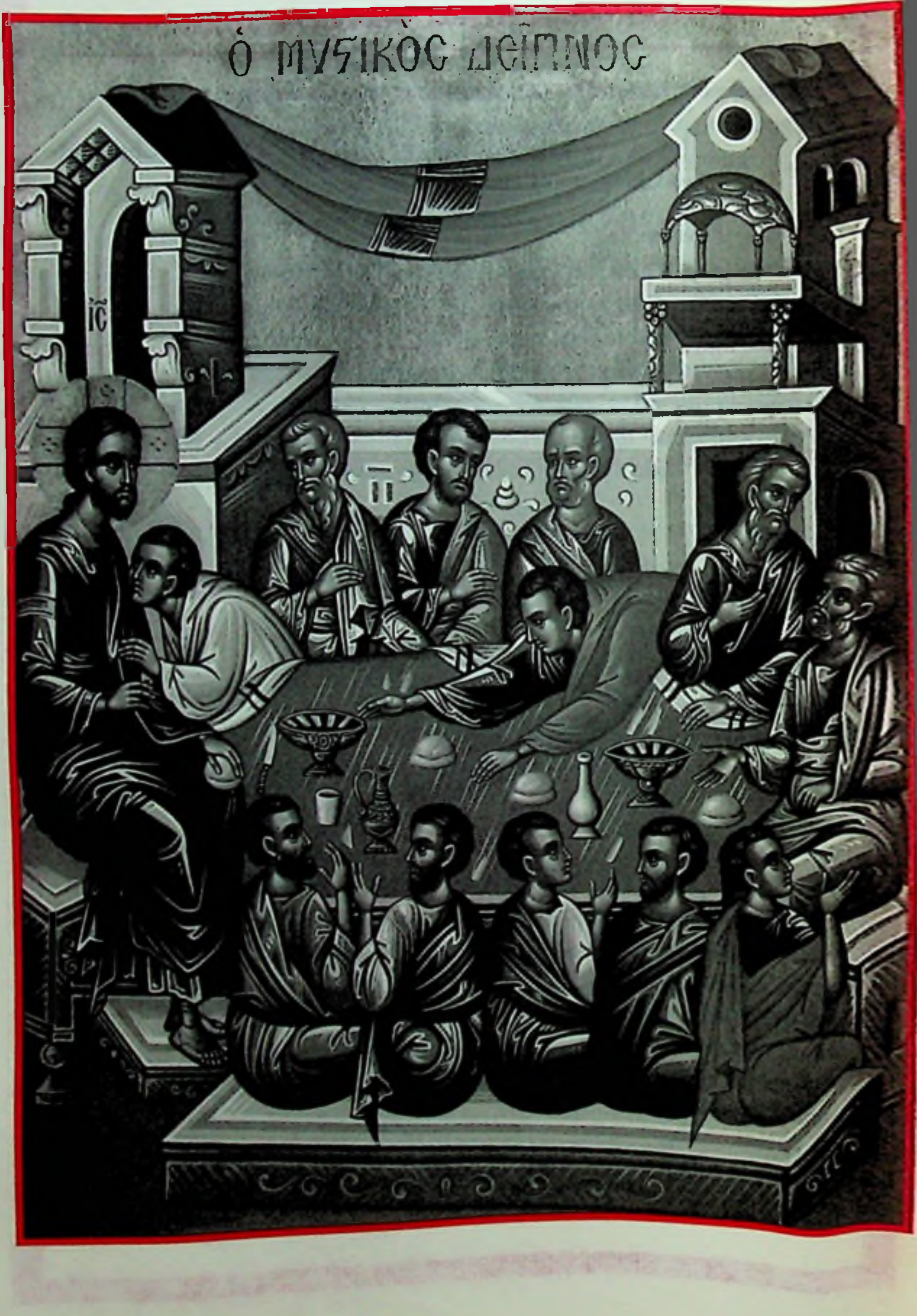
Then facing the icon of Christ on the iconostasis, the priest says:

> Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

Before leaving the church, the faithful may blot the places they have received the anointing with the warm water and paper towels provided. The paper towels should be placed into a basket prepared for this purpose, so that the priest may reverently dispose of paper towels later.

The Holy Oil that remains may be distributed to the faithful in small amounts. Traditionally, it is poured into the Sanctuary Lamp on the holy table and burned.


Ὁ ΜΥΣΤΙΚΟΣ ΔΕΙΠΝΟΣ
IC

THE VESPERAL DIVINE LITURGY OF ST. BASIL THE GREAT

On Holy Thursday Morning

COMMEMORATING THE MYSTICAL SUPPER OF CHRIST

PREPARATION

The clergy say the kairon, the vesting prayers and perform the proskomedia before the beginning of the service.

THE BLESSING

The service begins as does the usual Divine Liturgy, the opening exclamation being:

Priest: Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Reader: O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

The reader now recites Psalm 103. Meanwhile the priest says the Seven Prayers at the Lighting of the Lamps, on page 774.

Psalm 103

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! In wisdom hast thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

At the conclusion of Psalm 103, the deacon stands on the solea before the holy doors and intones the petitions of the litany of peace.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

For this holy house[7] and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.[8]

For our metropolitan (or archbishop), **N.**, our bishop, **N.**,[1] the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

For travelers by sea, by land and by air, the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary," with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

LORD, I HAVE CRIED

Tone 2.

The deacon enters the sanctuary through the south door while the choir chants Lord, I have cried in the appointed tone. The deacon brings the censer to the priest, bows his head and says:

Deacon: | Bless, master, the incense.

---

[1] In other countries the appropriate head of state is mentioned here.

The priest blesses the censer, saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Amen. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

The deacon then censes the priest two times. When the choir begins to chant Let my prayer arise the deacon begins the great censing.

Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

Choir: Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord, before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no one cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name.

The righteous shall wait for me, until thou recompense me.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

Stichos

If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Idiomelon

The Council of the Jews cometh together to deliver to Pilate the Author and Creator of all. Woe to their iniquity and infidelity. For him that cometh to judge the living and the dead they prepare for judgment; the Healer of sufferings they make ready for suffering. Wherefore, O long-suffering Lord, great is thy mercy, glory be to thee.

Stichos

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.

Idiomelon

The law-transgressing Judas, O Lord, who dipped his hand with thee in the plate at supper, hath put forth his hands with iniquity to take silver; and he who calculated the price of the spice did not shrink from selling thee, O priceless One. And he who put forth his feet for the Master to wash, deceitfully kissed him to deliver him to law-breakers. Verily, he hath been cast away with his thirty pieces of silver, without beholding thy third day Resurrection, through which, have mercy upon us.

Stichos

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Idiomelon

Judas the traitor, being deceitful, betrayed the Saviour Lord with a lying kiss; and he sold the Master of all like a slave to the transgressors of the law. But the Lamb of God followed like a sheep to the slaughter, who is the only Son of the most merciful Father.

Stichos

For with the Lord there is mercy and with him is abundant redemption, and He will deliver Israel from all his iniquities.

Idiomelon

Judas, that deceitful and cunning slave, assassinator of the righteous One, hath been revealed through his works; for he followed the Master, and concealed within himself the Betrayal. He would say to himself, I will surrender this One and gain the accumulated wealth. He sought to sell the spice and maliciously hold Jesus. He offered a kiss and surrendered Christ who, like a sheep, followed to slaughter, who is alone compassionate and the Lover of mankind.

Stichos

Praise the Lord, all ye nations; praise him all ye people.

Idiomelon

Verily, the Lamb whom Isaiah preached cometh to voluntary slaughter, offering his back to scourges, and his cheeks to be slapped. Even his face he turned not from the shame of spitting, as he was condemned to die a horrible death. Yea, and the sinless One endures all willingly that he may grant to all resurrection from the dead.

Stichos

For his mercy is great toward us, and the truth of the Lord endureth forever.

Idiomelon

The Council of the Jews cometh together to deliver to Pilate the Author and Creator of all. Woe to their iniquity and infidelity. For him that cometh to judge the living and the dead they prepare for judgment; the Healer of sufferings they make ready for suffering. Wherefore, O long-suffering Lord, great is thy mercy, glory be to thee.

Tone 6.

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

In truth Judas is son of the vipers who ate the manna in the wilderness, and murmured against the Nourisher; for those ingrates, while food was still in their mouths, murmured against God. Similarly, this wicked one of false worship, while the heavenly Bread was still in his mouth, conspired to deliver the Saviour. O what insatiate purpose! What beastly boldness! For he sold the Nourisher and delivered to death the Master who loved him. Verily, this violator of the law is a son of those others, and with them became an inheritor of destruction. Wherefore, O Lord, deliver our souls from such inhumanity, who art alone of ineffable long-suffering.

As the choir chants In truth Judas... the priest and deacon make the little entrance, saying as they go:

Deacon: Let us pray to the Lord. Lord, have mercy.

Priest: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks unto thee, and we pray unto thee, O Lord of all: Direct thou our prayer before thee as incense, and incline not our hearts unto words or thoughts of wickedness; but deliver us from all who seek after our souls. For unto thee, Lord, O Lord, lift we up our eyes, and in thee have we trusted. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon points towards the holy doors and says to the priest:

Deacon: Bless, father, the holy entrance.

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed its chanting, the deacon raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

Then all sing the hymn of thanksgiving at the lighting of the lamps, led by the clergy.

PHOS HILARON

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

THE FIRST READING

The reader comes to the center of the solea to read the first of the Old Testament readings, and the deacon says:

Deacon: Let us attend.

Reader: Deliver me, O Lord, from wicked men. ℟ Who imagine mischief in their heart.

Deacon: Wisdom.

Reader: The reading is from the Book of Exodus.

Deacon: Let us attend.

The reader faces the congregation and reads the Lesson.

(Exodus 19:10-19)

Reader: The Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments, and be ready by the third day; for on the third day the Lord will come down upon Mount Sinai in the sight of all the people. And you shall set bounds for the people round about, saying, 'Take heed that you do not go up into the mountain or touch the border of it; whoever touches the mountain shall be put to death; no hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain." So Moses went down from the mountain to the people, and consecrated the people; and they washed their garments. And he said to the people, "Be ready by the third day; do not go near a woman."

On the morning of the third day there were thunders and lightnings, and a thick cloud upon the mountain, and a very loud trumpet blast, so that all the people who were in the camp trembled. Then Moses brought the people out of the camp to meet God; and they took their stand at the foot of the mountain. And Mount Sinai was wrapped in smoke, because the Lord descended upon it in fire; and the smoke of it went up like the smoke of a kiln, and the whole mountain quaked greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.

THE SECOND READING

The reader comes to the center of the solea to read the second of the Old Testament readings, and the deacon says:

Deacon: Let us attend.

Reader: Deliver me from mine enemies, O God. ℣. Save me from those who work iniquity.

Deacon: Wisdom.

Reader: The reading is from the Book of Job.

Deacon: Let us attend.

The reader faces the congregation and reads the Lesson.

(Job 38:1-21; 42:1-5)

Reader: The Lord answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements — surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut in the sea with doors, when it burst forth from the womb; when I made clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed'? Have you commanded the morning since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth, and the wicked be shaken out of it? It is changed like clay under the seal, and it is dyed like a garment. From the wicked their light is withheld, and their uplifted arm is broken. Have you entered into the springs of the sea, or walked in the recesses of the deep? Have the gates of death been revealed to you, or have you seen the gates of deep darkness? Have you comprehended the expanse of the earth? Declare, if you know all this. Where is the way to the dwelling of light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home? You know, for you were born then, and the number of your days is great!"

Then Job answered the Lord: "I know that thou canst do all things, and that no purpose of thine can be thwarted. 'Who is this that hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. 'Hear, and I will speak; I will question you, and you declare to me.' I had heard of thee by the hearing of the ear, but now my eye sees thee."

THE THIRD READING

The reader comes to the center of the solea to read the last of the Old Testament readings, and the deacon says:

Deacon: Wisdom.

Reader: The reading is from the Prophecy of Isaiah.

Deacon: Let us attend.

The reader faces the congregation and reads the Lesson.

(Isaiah 50:4-11)

Reader: The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up. Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God? Behold, all you who kindle a fire, who set brands alight! Walk by the light of your fire, and by the brands which you have kindled! This shall you have from my hand: you shall lie down in torment.

During the final Old Testament reading, the priest stands before the holy table, facing east, and says the prayer of the thrice-holy hymn.

PRAYER OF THE THRICE-HOLY HYMN

Priest: O holy God, who restest in the holy place, who art hymned by the seraphim with thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour, to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto thee.

At the conclusion of the last reading, the deacon, standing at his place at the holy table, says to the priest:

Deacon: Bless, master, the time of the thrice-holy.

The priest blesses the deacon and he kisses the priest's right hand.

The deacon then stands in the holy doors, facing the people, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The deacon returns to his place at the holy table and the priest says:

Priest: For holy art thou, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever...

Facing the congregation through the holy doors, the deacon lifts his orarion and says:[1]

Deacon: ...and unto ages of ages.

Choir: Amen.

THE TRISAGION HYMN

The choir sings the Trisagion Hymn, while the priest and deacon say the thrice-holy hymn at their places before the holy table, making three metanias.

Choir: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages Amen.

Holy Immortal: have mercy on us.

Deacon: Dhynamis!

Choir: Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Before the people do the final chanting of the thrice-holy hymn, the deacon stands in the holy doors, faces the congregation with lifted orarion and says Dhynamis! Then as the people chant the thrice-holy hymn for the final time, the deacon returns to his place at the holy table and says to the priest:

Deacon: Command, master.

The priest and deacon proceed to the high place while the priest says the following, or they may remain at their places at the holy table, in which case the priest may face the prothesis with outspread hands, while saying the following:

Priest: Blessed is he that cometh in the name of the Lord.

---

[1] If no deacon is serving, the priest says this from his place before the holy table, facing east.

Whether they have remained at the holy table or gone to the high place, the deacon points to the throne with his orarion and says the following to the priest:

Deacon: Bless, master, the throne on high.

The priest faces the throne at the high place and with outspread hands, says:

Priest: Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever, and unto ages of ages.

Deacon: Amen.

THE EPISTLE

If the clergy have gone to the high place, the priest stands to the right of the throne, facing the congregation, and the deacon returns to his place at the holy table. The reader, carrying the epistle book, stands in the center of the solea, facing east. After the final chanting of the thrice-holy hymn the deacon turns to face the reader, lifts his orarion and says:

Deacon: Let us attend.

Reader: The rulers set themselves together. ℣. Why do the Gentiles tremble?

Deacon: Wisdom.

Reader: The Reading is from the First Epistle of Saint Paul to the Corinthians.

Deacon: Let us attend.

(1 Corinthians 11:23-32)

Reader: Brethren, I have received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we should not be judged. But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.

During the epistle, or during the Trisagion Hymn according to local custom, the deacon takes up the censer and says to the priest:

Deacon: Bless, master, the incense.

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

The deacon now quietly censes around the holy table, the entire sanctuary and the clergy who stand there.

At the conclusion of the reading of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

Reader: And with thy spirit.

ALLELUIA

Choir: Alleluia, alleluia, alleluia.

The censing being completed, the priest and deacon take up their places at the holy table, and the deacon says to the priest:

Deacon:	Let us pray to the Lord. Lord, have mercy.
	The priest says the prayer before the gospel:
Priest:	Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.
	The deacon, holding his orarion in his right hand, bows before the priest and says:
Deacon:	Bless, master, him that proclaimeth the good tidings of the holy, glorious apostle and evangelist Matthew.
	The priest blesses the deacon, saying:
Priest:	May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.
Deacon:	Amen. Amen. Amen. Let it be to me according to thy word.

THE GOSPEL

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

Deacon:	O holy apostle and evangelist Matthew, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne, and says:

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

The deacon now chants the gospel:

(Matthew 26:2-20)

THE Lord said to his disciples, "You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified."

Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Ca'iaphas, and took counsel together in order to arrest Jesus by stealth and kill him. But they said, "Not during the feast, lest there be a tumult among the people."

Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head, as he sat at table. But when the disciples saw it, they were indignant, saying, "Why this waste? For this ointment might have been sold for a large sum, and given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. For you always have the poor with you, but you will not always have me. In pouring this ointment on my body she has done it to prepare me for burial. Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver Jesus to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray Jesus.

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the passover?" Jesus said, "Go into the city to a certain one, and say to him, 'The Teacher says, My time is at hand; I will keep the passover at your house with my disciples.'" And the disciples did as Jesus had directed them, and they prepared the passover.

When it was evening, Jesus sat at table with the twelve disciples.

(John 13:3-17)

And knowing that the Father had given all things into his hands, and that he had come from God and was going to God, Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not know now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "You are not all clean."

When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

(Matthew 26:21-39)

And as they were eating, Jesus said, "Truly, I say to you, one of you will betray me." And they were very sorrowful, and began to say to him one after another, "Is it I, Lord?" He answered, "He who has dipped his hand in the dish with me, will betray me. The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." Judas, who betrayed him, said, "Is it I, Master?" He said to him, "You have said so."

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to his disciples and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you to Galilee." Peter declared to him, "Though they all fall away because of you, I will never fall away." Jesus said to him, "Truly, I say to you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even if I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsem'ane, and he said to his disciples, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zeb'edee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

(Luke 22:43-44)

And there appeared to Jesus an angel from heaven, strengthening him. And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground.

(Matthew 26:40-75; 27:1-2)

And, getting up from prayer, Jesus came to his disciples and found them sleeping; and he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, thy will be done." And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, Jesus went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Sleep on now and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I shall kiss is the man; seize him." And he came up to Jesus at once and said, "Hail, Master!" And Judas kissed him. Jesus said to him, "Friend, why are you here?" Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that it must be so?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled." Then all the disciples forsook him and fled.

Then those who had seized Jesus led him to Ca'iaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the elders and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophesy to us, you Christ! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again Peter denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then Peter began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pontius Pilate the governor.

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the choir chants:

Choir: Glory to thee, O Lord. Glory to thee.

¶ In ordinary Antiochian and Greek practice, the litanies which accompany the following prayers are omitted, and only the ending of the Second Prayer of the Faithful is said aloud. The priest says the following prayers quietly:

Prayer of the Ektenia of Fervent Supplication

Priest: O Lord our God, accept this fervent supplication of thy servants, and have mercy upon us according to the multitude of thy mercy; and send down thy compassions upon us and upon all thy people, who await the rich mercy that cometh from thee. For thou art a merciful God and lovest mankind, and to thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the Litany for the Catechumens

Priest: O Lord our God, who dwellest in the heavens, and lookest down upon all thy works: Look upon thy servants the catechumens, who have bowed their necks before thee, and grant them the light yoke. Make them honorable members of thy holy Church, and account them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption, unto knowledge of thee, our true God: that with us they may glorify thine all-honorable and majestic name: of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the First Litany of the Faithful

Priest: Thou, O Lord, hast shown us this great mystery of salvation, thou hast accounted us, thy humble and unworthy servants, worthy to be ministrants of thy holy altar. Do thou enable us with the power of thy Holy Spirit for this service, that standing uncondemned before thy holy glory, we may offer unto thee a sacrifice of praise: for thou art he who worketh all things in all men; grant, O Lord, that our sacrifice may be acceptable and well-pleasing in thy sight, for our own sins, and for the errors of the people: for unto thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon:	Help us; save us; have mercy on us; and keep us, O God, by thy grace.
	Wisdom.
Priest:	O God, who in pity and compassion hast visited our lowliness, who hast set us, thy humble and sinful and unworthy servants, before thy holy glory, to minister at thy holy altar: Strengthen us by the power of thy Holy Spirit for this service, and grant us utterance in the opening of our mouth, to invoke the grace of thy Holy Spirit upon the gifts about to be set before thee:

As he says the exclamation, the priest makes the sign of the cross over the antiminsion with the gospel book, and places it upright before the tabernacle.

Priest:	That guarded always by thy might we may ascribe glory unto thee to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.
Choir:	Amen.

The priest now unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower, right corner of the antiminsion.

The deacon enters the sanctuary through the south door. As the choir chants Receive me Today, the priest bows low at his place before the holy table as he quietly says the prayer of the cherubic hymn.

RECEIVE ME TODAY

(This is sung instead of the usual Cherubic Hymn.)

Choir:	Receive me today, O Son of God, as a partaker of thy sacramental supper, for I shall not divulge thy mystery to thine enemies nor give thee a kiss like Judas, but like the thief shall I confess thee: "Remember me, O Lord, in thy kingdom."

This hymn is repeated until the priest begins the great entrance.

THE PRAYER OF THE CHERUBIC HYMN

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory, for to serve thee, is a great and terrible thing even to the heavenly powers. Nevertheless, through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Lord of all didst take the name of our High Priest, and delivered unto us the ministry of this liturgic and unbloodly sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth; who art borne on the throne of the cherubim; who art Lord of the seraphim and King of Israel; who alone art holy and restest in thy holy place. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner, and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee: Turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offers and is offered, that accepts and is distributed, O Christ our God: and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, good and life-giving Spirit; now and ever, and unto ages of ages. Amen.

Then the priest and the deacon, with raised orarion, stand at their places at the holy table and say the appointed phrase, thrice.

Priest: Of thy mystic supper, O Son of God, accept me today as a communicant; for I will not speak of thy mystery to thine enemies, neither will I give thee a kiss as did Judas,

Deacon: But like the thief will I confess thee: Remember me, O Lord, in thy kingdom. (metania by priest and deacon)

After saying the appointed phrase, the priest blesses the censer, saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Amen. Incense we offer unto thee O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

The priest now censes around the holy table, the sanctuary and the clergy, and from the holy doors, the icons on the iconostasis and the people, saying as he censes:

Priest: O come, let us worship and fall down before God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

The concluding verses of the psalm are said after the great entrance, when the gifts have been placed on the holy table.

Having completed the censing, the priest gives up the censer and he and the deacon, standing at their places before the holy table, make three metanias, and the priest may say the following penitential troparia:

Priest: Like the prodigal son, I have sinned against thee, O Saviour. Receive me as I repent, O Father, and have mercy on me, O God.

With the voice of the publican I cry unto thee, O Christ my Saviour. Take pity on me as thou hast on him, and have mercy on me, O God.

The priest kisses the antiminsion (reverencing each of the wounds of Christ: hands, side, and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table. The priest and deacon then fold their arms across their breasts and bow to each other saying:

Forgive me, brother and concelebrant.

The deacon goes immediately to the prothesis, passing the high place. The priest, turning to face west, bows toward the people, saying:

Priest: Forgive, O God, those who hate us and those who love us.

Now standing before the prothesis, the priest censes the gifts and then he and the deacon make three metanias, saying each time:

Priest: O God, be gracious unto me a sinner, and have mercy on me.

The deacon then says to the priest:

Deacon: Lift up, master.

The priest, lifting the aer from the gifts and placing it on the deacon's shoulders and giving him the diskos, says:

Priest: Lift up your hands unto the holies, and bless the Lord.

The deacon, receiving the diskos, kisses the priest's right hand and places his orarion over the diskos. The priest then takes up the chalice, saying:

Priest: God hath gone up in jubilation; the Lord with the voice of the trumpet.

THE GREAT ENTRANCE

The priest, following the deacon for the great entrance, exits the sanctuary through the north door. As he exits the sanctuary, the deacon says:

Deacon: All of you, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The choir responds Amen to this and the rest of the petitions of the great entrance.

Priest: Our father and Metropolitan, **N.**, (our Bishop, **N.**,) and all our brotherhood in Christ, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

Our president, civil authorities and armed forces, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God, **NN.**, that he (she, they) may have mercy, life, peace, health, salvation and visitation, pardon and forgiveness of sins, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, **NN.**, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

After making the great entrance, the deacon immediately enters the sanctuary through the holy doors and stands at the southwest corner of the holy table, still holding the diskos, facing west.

RECEIVE ME TODAY, CONCLUSION

Choir: Remember me, O Lord, in thy kingdom.

The priest enters the sanctuary through the holy doors while the choir concludes the appointed hymn.

The priest places the chalice on the antiminsion (on his right) then receives the diskos from the deacon, who says to him:

Deacon: Thy priesthood, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

Priest: Thy diaconate, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

The priest places the diskos next to the chalice (on his left), saying:

Priest: The noble Joseph, when he had taken down thine immaculate body from the tree, wrapped it in pure linen and spices and, sorrowing, placed it in a new tomb.

He may also say:

In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As life-bearing, as more splendid than paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

The priest takes the covers from the diskos and the chalice and places them at the corners of the antiminsion. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts. The deacon then says:

Deacon: Do good, master.

Taking the censer, the priest censes the gifts thrice, saying the concluding verses of Psalm 50:

Priest: Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

At a Concelebration by Two or More Priests

Priest: Remember me, brother(s) and concelebrant(s).

Concelebrant(s): Thy priesthood, the Lord God remember in his kingdom.

Priest: Pray for me, brother(s) and concelebrant(s).

Concelebrant(s): May the Holy Spirit descend upon thee, and the power of the Most High overshadow thee.

Priest: May the same Spirit serve with us all the days of our life.

Deacon: Remember me (us), holy master.

The priest blesses the deacon saying:

Priest: The Lord God remember thee (you) in his kingdom, always, now and ever, and unto ages of ages.

Kissing the right hand of the priest, the deacon says:

Deacon: Amen.

THE LITANY OF SUPPLICATION

Passing the high place, the deacon exits the sanctuary through the north door. Standing at his place on the solea, the choir having concluded the appointed hymn, the deacon lifts his orarion and intones the petitions of the litany of supplication.

The priest quietly says the prayer of the proskomedia while the deacon intones the petitions.

Deacon: Let us complete our prayer unto the Lord.

The choir responds Lord, have mercy to each petition.

For the precious gifts now set forth, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the following petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, our God, who hast created us, and hast brought us into this life, who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who hath appointed us to this ministry by the power of thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of thy new Covenant, ministers of thy holy mysteries. Accept us who draw near to thy holy altar, according to the fulness of thy mercy, that we may be worthy to offer unto thee this reasonable and unbloodly sacrifice for our own sins, and for the errors of the people, which do thou accept upon thy holy and ideal altar above the heavens for a sweet-smelling savour, and send down upon us in return the grace of thy Holy Spirit. Look upon us, O God, and behold this our service, and accept it as thou didst accept the gifts of Abel, the sacrifices of Noah, the burnt-offerings of Abraham, the priestly offices of Moses and Aaron, the peace-offerings of Samuel. Even as thou didst accept at the hands of thy holy apostles this true ministry, so also do thou in thy goodness, O Lord, accept from the hands of us sinners these gifts: that, having been accounted worthy blamelessly to minister at thy holy altar, we may receive the recompense of wise and faithful stewards, in the terrible day of thy just requiting:

Priest: Through the compassions of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Turning to face the people, the priest blesses saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest turns and faces east while the deacon says:

Deacon: Let us love one another, that with one accord we may confess:

Choir: Father, Son and Holy Spirit: the Trinity, one in essence and undivided.

The priest makes three metanias before the holy table, saying each time:

Priest: I will love thee, O Lord, my strength; the Lord is my firm foundation, my refuge, and my deliverer.

The priest then kisses the covered gifts (first the diskos, then the chalice), the cross on the aer and the holy table. When there is a concelebration by two or more priests, the kiss of peace is now exchanged among them, the senior priest saying: Christ is in our midst and the junior priest responding He is and ever shall be. If two or more deacons are serving they do likewise, exchanging the kiss of peace on the solea.

Meanwhile the deacon makes three metanias before the icon of Christ and then kisses the cross on his orarion. Then lifting his orarion, the deacon says:

Deacon: The doors. The doors. In wisdom let us attend.

THE CREED

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner:

All: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten, not made; of one essence with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified also for us under Pontius Pilate, and suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets, and I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

At the conclusion of creed, the deacon, still standing before the icon of Christ with raised orarion, says:

Deacon: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.

The priest says the following while he makes the sign of the cross over the gifts with the folded aer and, after laying it aside, turns to bless the people, saying:

Priest: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with you all.

Choir: And with thy spirit.

Still facing west, the priest lifts up his arms, saying:

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Facing east and bowing low before the holy table, the priest says:

Priest: Let us give thanks unto the Lord.

Choir: It is meet and right to worship Father, Son, and Holy Spirit, the Trinity, one in essence and undivided.

THE HOLY ANAPHORA

The deacon enters the sanctuary through the north door and stands at the northwest corner of the holy table, makes three metanias and kisses the corner of the holy table. He then takes up the fan or the folded aer and gently waves it over the holy gifts as the priest bows low and says the holy anaphora:

Priest: O thou who dost truly exist, Master, Lord God, Father Almighty adorable: it is truly meet and just, and befitting the majesty of thy holiness that we should magnify thee, praise thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our reasonable service; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible; who sittest upon the throne of glory, and beholdest the depths, who art without beginning, invisible, incomprehensible, uncircumscript, immutable, the Father of our Lord Jesus Christ, our great God and Saviour, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the Living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Might, the true Light, through whom the Holy Spirit was manifested: the Spirit of Truth, the Gift of Adoption, the pledge of an inheritance to come, the first-fruits of eternal good things, the life-giving Power, the fountain of holiness, by whom enabled every rational and intelligent creature doth serve thee, and send up to thee perpetual praise, for all things are thy servants. Yea, Angels and Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim praise thee; round about thee stand the six-winged Seraphim; and with twain they cover their faces, and with twain their feet; and with twain they fly, continually crying out to one another with unceasing praises:

The deacon, now holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

Priest: Singing the triumphal hymn, shouting, proclaiming and saying:

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

As the choir chants the triumphal hymn, the deacon closes the star, wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside. The deacon moves to the southwest corner and bows low as the priest continues, saying:

Priest: With these blessed Powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works; for in righteousness and true judgment hast thou ordered all things for us. When thou hadst created man, and hadst fashioned him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the midst of a Paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent, and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One; neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through the tender compassion of thy mercy. Thou didst send forth prophets; thou didst perform mighty works by the Saints who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who foretold unto us the salvation which was to come; thou didst give us the Law to aid us; thou didst appoint guardian angels. And when the fulness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages; who, being the Brightness of thy glory, and the express Image of thy person, and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But albeit he was God before all the ages, yet he appeared upon earth and dwelt among men; and was incarnate of a holy Virgin, and did empty himself, taking on the form of a servant, and becoming conformed to the fashion of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine Only-begotten Son, who is in thy bosom, our God and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the Law, that he might condemn sin in his flesh; that they who were dead in Adam might be made alive in thy Christ. And becoming a dweller in this world and giving commandments of salvation, he released us from the delusions of idols, and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us with water and having sanctified us with the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into Hell through the Cross, that he might fill all things with himself, he loosed the pains of death, and rose again from the dead on the third day, making a way for all flesh through the resurrection from the dead—for it was not possible that the Author of life should be holden of corruption—that he might be the First-fruits of those who have fallen asleep, the First-born from the dead; and he shall be all things, the first in all things. And ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he hath left with us, as memorials of his saving Passion, these things which we have spread forth according to his commandment. For when he was about to go forth to his voluntary, and ever-memorable, and life-creating death, in the night in which he gave himself for the life of the world, he took bread in his holy and spotless hands, and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,

He gave it to his holy disciples and apostles, saying: Take, eat; this is my Body which is broken for you, for the remission of sins.

Choir: Amen.

Priest: In like manner, having taken the cup of the fruit of the vine, and mingled it, and given thanks, and blessed it, and hallowed it:

He gave it to his holy disciples and apostles saying: Drink ye all of this: this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Choir: Amen.

Bowing low, the priest continues:

Priest: Do this in remembrance of me; for as often as you shall eat this Bread and drink this Cup, ye do proclaim my death and confess my resurrection.

Wherefore, O Master, we also, having in remembrance his saving passion and life-giving cross, his three days' burial and resurrection from the dead, his ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and terrible second coming:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left hand, with his right hand over the left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

Priest: Thine own of thine own, we offer unto thee in behalf of all and for all.

Choir: We hymn thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

The gifts are replaced on the antiminsion, and the priest bows low and continues, saying with all compunction.

Priest: Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, whom thou hast graciously permitted to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and bounties which thou hast richly poured out upon us, have now boldness to draw near unto this thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray thee and implore thee, O Holy of holies, by the favour of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show,

Then the deacon points to the diskos with his orarion, saying:

Deacon: Bless, master, the holy bread.

The priest blesses the Lamb, saying:

Priest: This Bread to be itself the precious Body of our Lord and God and Saviour, Jesus Christ;

Deacon: Amen.

The deacon points to the chalice with his orarion, saying:

Deacon: Bless, master, the holy cup.

The priest blesses the chalice, saying:

Priest: And this cup to be itself the precious Blood of our Lord and God and Saviour, Jesus Christ,

Deacon: Amen.

The deacon points to the diskos and the chalice with his orarion, saying:

Deacon: Bless both, master.

The priest makes one sign of the cross over both the diskos and the chalice, saying:

Priest: Which was shed for the life of the world and its salvation.

Deacon: Amen. Amen. Amen. Remember me, a sinner, holy master.

The priest and deacon make a prostration or metania before the holy table. Then the priest bows low and continues:

Priest: And as for us, partakers of the one Bread and of the Cup, do thou unite all to one another unto communion of the one Holy Spirit, and grant that no one of us may partake of the Holy Body and Blood of thy Christ unto judgment or unto condemnation, but rather that we may find mercy and grace with all the Saints who through the ages have been well pleasing unto thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers and every righteous spirit which has completed this life in faith:

Censing the gifts nine times, the priest says:

Priest: Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary;

The priest gives the censer to the deacon, who censes round about the holy table, while the choir chants the appointed megalynarion. The priest blesses the antidoron at this time, making the sign of the cross with it over the holy gifts, saying, Great is the name of the Holy Trinity, always, now and ever, and unto ages of ages. When the censing is completed, the deacon returns to his place at the holy table and quietly reads the diptychs of the departed and the living.

THE MEGALYNARION

Choir: In thee rejoiceth, O full of grace, all creation, the angelic hosts and the race of men. O hallowed temple and super-sensual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages. For he made thy womb a throne and thy body he made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation, glory to thee.

The priest continues, saying:

Priest: The holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable apostles; (**N.**, saint of the day, whose memory we celebrate,) and all thy saints, at whose supplications look down upon us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, (especially NN.,) and grant them rest, where the light of thy countenance watches over them.

And again we pray thee, O Lord, be mindful of thy holy, catholic and apostolic Church, which is to the ends of the earth; and give peace unto her whom thou hast purchased with the precious Blood of thy Christ; and establish thou this holy Temple, even unto the ends of the world.

Be mindful, O Lord, of those who have offered unto thee these gifts, and those for whom, and through whom they have offered them, and their several intentions.

Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches, and who remember the poor; requite them with thy rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains and in caverns and subterranean pits of the earth.

Be mindful, O Lord, of all those who live in chastity and godliness, in austerity and holiness of life.

Be mindful, O Lord, of the President of the United States, and of all civil authorities, and of our armed forces everywhere; grant them peaceful times, that we in their tranquility may lead a calm and peaceful life in all godliness and sanctity. Establish the good in thy goodness, and make good the evil by thy virtue.

Be mindful, O Lord, of the people here present, and of those who are absent for reasonable cause, and have mercy upon them and upon us, according to the multitude of thy mercies. Fill their treasuries with every good thing; maintain their marriage-bond in peace and concord; rear the infants; guide the young; support the aged; encourage the fainthearted. Collect the scattered, and turn them from their wandering astray, and unite them to thy holy, catholic and apostolic Church. Set at liberty those who are vexed by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and those who are under trial, in the mines, in exile, in every tribulation, necessity and danger, remember, O God, all those who beseech thy great loving-kindness; and those also who love us, and those who hate us, and those who have enjoined us, unworthy though we be, to pray for them.

And be mindful, O Lord our God, of all thy people, and upon them all pour out thy rich mercy, granting to all their petitions which are unto salvation. And those whom we through ignorance or forgetfulness or the multitude of names have not remembered, do thou thyself remember, O God, who knowest the time of life and name of each, and knowest every man even from his mother's womb. For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the Healer of the sick. Be thou thyself all things to all men, O thou who knowest every man, his petition, his dwelling-place and his need.

Deliver, O Lord, this city, and every city and countryside from famine, plague, earthquake, flood, fire, sword, invasion of enemies and civil war.

Clergy: Among the first be mindful, O Lord, of our father and Metropolitan, **N.**, (and our Bishop, **N.**,) whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

Choir: Amen.

The deacon having completed the diptychs of the departed and the living, faces the people and says:

Deacon: And for those who offer these precious and holy gifts to the Lord our God, the honorable presbytery, the diaconate in Christ and every priestly order, and for their salvation; for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

Choir: And of all mankind.

Bowing low, the priest says:

Priest: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth.

Be mindful also, O Lord, of my unworthiness, according to the multitude of thy compassions; pardon me every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of thy Holy Spirit from these gifts here spread forth.

Be mindful, O Lord, of the priesthood, the diaconate in Christ and every priestly rank, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy loving-kindness, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful seasons; give gentle showers upon the earth unto fruitfulness; bless the crown of the year of thy beneficence; make the schisms of the Churches to cease; quench the ragings of hostile nations; speedily destroy, by the might of thy Holy Spirit, uprisings of heresies; receive us all into thy kingdom, making us children of the light and of the day; and grant unto us thy peace and thy love, O Lord our God, for all things hast thou given unto us:

And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LITANY BEFORE THE OUR FATHER

The deacon bows to the priest and, passing the high place, exits the sanctuary through the north door and stands before the icon of the Theotokos.

The priest, turning to face the west, blesses the people, saying:

Priest: And the mercies of our great God and Saviour Jesus Christ be with you all.

Choir: And with thy spirit.

The holy anaphora being completed, the priest stands before the holy table facing east as the deacon, with lifted orarion, stands before the holy doors and intones the petitions of the following litany.

¶ The following litany is generally omitted, the liturgy continuing with "And vouchsafe O Master..." on page 370.

Deacon: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly and ideal altar as a savour of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful; and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says the following prayer.

Priest: O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits, which thou hast ever bestowed and yet dost bestow upon us. Do thou, O our God who acceptest these gifts, purify us from every defilement of flesh and spirit; and teach us to perfect holiness in thy fear, that we, receiving a portion of thy Holy Things in the witness of a pure conscience toward thee, may be made one with the holy Body and Blood of thy Christ and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of thy Holy Spirit. Yea, O our God, cause also that none of us may be guilty of these thy dread and heavenly Mysteries or sick in soul or in body through an unworthy partaking; but enable us, even unto our last breath, worthily to receive a portion of thy Holy Things, which is a support upon the road to life eternal and acceptable defense at the dread judgment seat of thy Christ. That we also, together with all the Saints who, in all the ages, have been acceptable unto thee, may be made partakers of thine everlasting good things, which thou hast prepared for those who love thee, O Lord.

And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and to say:

All: Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: O Master Lord, the Father of compassions and the God of all comfort: bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto thee; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these thine immaculate and life-giving Mysteries unto the remission of their sins and unto the communion of the Holy Spirit:

Through the grace and compassion and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest quietly prays:

Priest: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Deacon: Let us attend.

The priest takes up the Lambs in both hands and makes therewith the sign of the cross over the diskos, saying:

THE ELEVATION

Priest: The Holy Things are for the holy.

Choir: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

While the choir chants One is holy..., the deacon enters the sanctuary through the south door and stands at his place at the holy table and says to the priest:

Deacon: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

IC (placed in the chalice)

NI KA (for the people)

XC (for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes therewith the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.

Deacon: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon pours a sufficient quantity of warm water into a chalice cross-wise, while the priest says:

Priest: The warmth (of faith, full) of the Holy Spirit.

Deacon: Amen.[3]

---

[3] The additional Lamb is completed as follows. Having placed the sponge on the palm of his left hand, the priest takes the Lamb in his right hand and places it, seal down, on the sponge, saying: With the emptying of the divine Blood from thine undefiled and life-giving side, O Master Christ, sacrifice to idols hath ceased, and all the earth doth bring unto thee the sacrifice of praise. Then dipping the spoon in the chalice, he pours a small amount of the precious Blood in the crosswise cuts on the back of the Lamb, saying: Ever united and completed is the immaculate Body and precious Blood, for the preservation of those who receive unto life everlasting. Amen.

The priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

All: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

THE KOINONIKON

Choir: Receive me today, O Son of God, as a partaker of thy sacramental supper, for I shall not divulge thy mystery to thine enemies nor give thee a kiss like Judas, but like the thief shall I confess thee: "Remember me, O Lord, in thy kingdom."

The priest bows to the deacon saying:

Priest: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest, saying:

Deacon: Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Taking the section of the Lamb sealed XC (or a portion thereof if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Master, impart unto me, the unworthy deacon N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon N., unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter **N.**, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Master, impart unto me, the unworthy deacon **N.**, the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antimension. The deacon, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Deacon: In that we have beheld the resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection, for in that he endured the cross for us he hath destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord hath dawned upon thee. Dance and be glad, O Zion. And delight thou, O pure Theotokos, in the rising of thy Son.

How divine! How beloved! How sweet is thy voice, O Christ! For thou hast faithfully promised to be with us to the end of the age. Having this as our anchor of hope, we the faithful do rejoice.

O Christ, great and most holy Pascha; O Wisdom, Word and Power of God: Grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the name of the Lord. The Lord is God and hath appeared unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:

Priest: The servant of God, **N.**, partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:[†]

Priest: O God, save thy people and bless thine inheritance.

THE POST-COMMUNION HYMN

As the choir chants the appointed post-communion hymn, Receive me today, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion.

Choir: Receive me today, O Son of God, as a partaker of thy sacramental supper, for I shall not divulge thy mystery to thine enemies nor give thee a kiss like Judas, but like the thief shall I confess thee: "Remember me, O Lord, in thy kingdom."

The deacon removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

Deacon: By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

After making certain that no crumb remains on the diskos or on the antiminsion, the deacon returns to stand at his place at the southwest corner of the holy table.

Then the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

Deacon: Exalt, master.

The priest censes the chalice thrice, saying:

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the chalice to the deacon, who lifts it above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

[†] If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the antiminsion and then bless the people.

Priest: Blessed is our God;

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.

Choir: Amen.

THE THANKSGIVING HYMN

As the choir chants Amen. Let our mouths be filled with thy praise..., the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder, exits the sanctuary through the north door.

Choir: Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory. For thou hast permitted us to partake of thy Holy, Divine, Immortal, and Life-giving Mysteries. Establish us in thy sanctification, that all the day we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

THE THANKSGIVING LITANY

Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

Deacon: Let us attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest, standing before the holy table, facing east, says the thanksgiving prayer:

Priest: We give thanks unto thee, O Lord our God, for the participation in thy holy, pure, immortal and heavenly Mysteries, which thou hast given unto us for the welfare and sanctification and healing of our souls and bodies. Do thou, the same Lord of all, grant that the communion of the holy Body and Blood of thy Christ may be for us unto faith which cannot be put to confusion, unto love unfeigned, unto increase of wisdom, unto the healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of thy commandments, unto an acceptable defense at the dread judgment seat of thy Christ:

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the name of the Lord.

The deacon, still standing before the icon of Christ, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis, the priest says the prayer behind the amvon.

THE PRAYER BEHIND THE AMVON

Priest: O Lord, who blessest those who bless thee and sanctifiest those who put their trust in thee: save thy people, and bless thine inheritance, preserve the fulness of thy Church; sanctify those who love the beauty of thy house; glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to all civil authorities, to our armed forces, and to all thy people: for every good and perfect gift is from above and cometh down from thee, the Father of Lights, and unto thee we ascribe glory, thanksgiving, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

BLESSED BE THE NAME OF THE LORD

Choir: Amen.

Blessed be the name of the Lord, henceforth and forevermore. (thrice)

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

While the choir chants the above hymn, the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:

Priest: The mystery of thy dispensation, O Christ our God, hath been accomplished and perfected, as far as is in our power, for we have had the memorial of thy death, we have seen the type of thy Resurrection, we have been filled with thine unending life, we have enjoyed thine inexhaustible delight, which also in the world to come be well-pleased to vouchsafe us all, through the grace of thine unoriginate Father, and of thy holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, having again arranged his orarion crosswise, prepares to consume the remaining holy gifts with all reverence and care.

The deacon, from within the sanctuary, says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest turns to face the people and blesses them, saying:

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

The priest turns toward the icon of Christ and says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

THE DISMISSAL

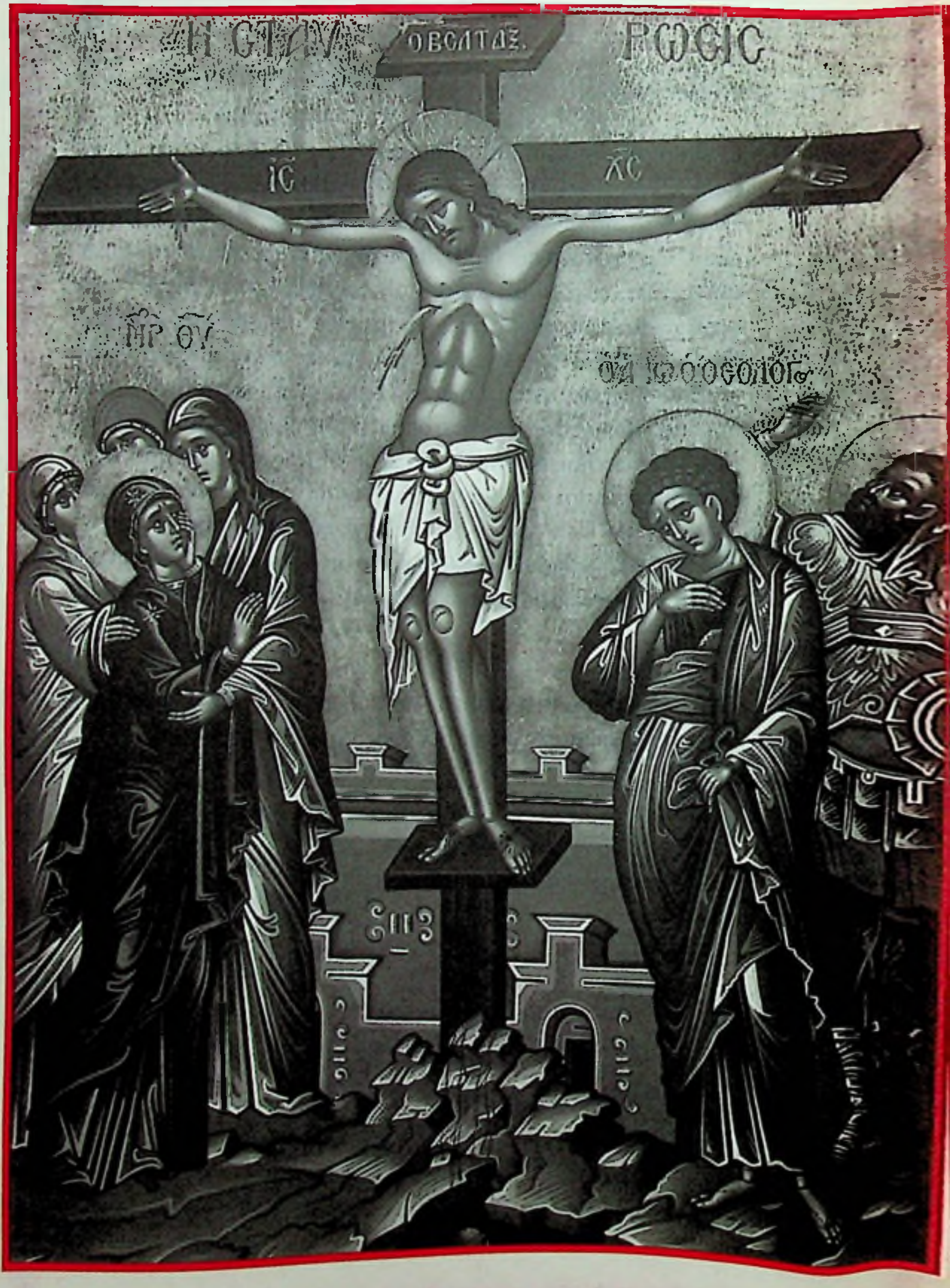
Priest: O thou who because of thine exceeding goodness didst reveal humility as a virtuous way when thou didst wash the feet of thy Disciples; and didst condescend to crucifixion and burial for our sakes, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints Basil the Great, archbishop of Cæsarea; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of N. (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The facing the icon of Christ, the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Choir: Amen.

ἐξαπτέρυγα
σεραφεὶμ


Η CΤΑΥ ΡΩCΙC
Ο ΒΑCΛ Τ ΔΞ
ΙC
ΧC
ΜΡ ΘΥ
ΟΑ ΙΩ Ο ΘΕΟΛΟΓΟC

ORTHROS OF GREAT & HOLY FRIDAY

The Service of the Twelve Passion Gospels

Sung on Thursday Evening by Anticipation

PREPARATION

The priest vests in exorasson and in dark epitrachelion and phelonion. In some places it is customary for the priest to vest without his phelonion until immediately before the first gospel reading.

Standing before the holy table facing east, the priest makes three metanias, saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

THE BLESSING

The priest opens the curtains and holy doors, then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The reader or the deacon, standing at the reader's stand, says:

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (12 times)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

THE ROYAL PSALMS

The priest then takes up the small hand censer and does the great censing. The reader intones the following two psalms.

Psalm 19

MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee. May he send thee help from the sanctuary: and defend thee out of Zion. May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat. May he give thee according to thine own heart; and confirm all thy counsels. We will rejoice in thy salvation; and in the name of our God we shall be exalted. The Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers. Some trust in chariots, and some in horses: but we will call upon the name of the Lord our God. They are bound, and have fallen, but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

Psalm 20

IN thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. Thou hast given him his heart's desire: and hast not withholden from him the will of his lips. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. He asked life of thee: and thou hast given him length of days for ever and ever. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance. For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved. Let thy right hand be found by all thy enemies: let thy right hand find out all them that hate thee. Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them. Their fruit shalt thou destroy from the earth: and their seed from among the children of men. For they have intended evils against thee: they have devised counsels which they have not been able to establish. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face. Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

The reader or deacon continues by saying the following troparion, kontakion and theotokion.

Reader: O Lord, save thy people, and bless thine inheritance, granting to thy people victory over all adversaries, and by thy Cross, preserving thine estate.

Glory to the Father and to the Son and to the Holy Spirit.

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who canst not be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

THE EKTENIA

The priest, standing before the holy table facing east, censes and intones the petitions of the following ektenia.

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (thrice)

Standing at the south side of the holy table and censing, the priest says:

Priest: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (thrice)

Standing at the east side of the holy table and censing, the priest says:

Priest: Again we pray for our father and Metropolitan, **N.**, (our Bishop, **N.**,) and all our brethren in Christ.

Choir: Lord, have mercy. (thrice)

Standing at the north side of the holy table, the priest censes the holy table and then the prothesis while he says:

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen. Bless, Father, in the Name of the Lord.

Standing before the holy table facing east, the priest makes the sign of the cross over the gospel book with the censer, saying:

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always; now and ever, and unto ages of ages.

Choir: Amen.

The priest gives away the censer.

Reader: Glory to God in the highest, and on earth peace, good will among men. (thrice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (twice)

THE SIX PSALMS

The reader continues by reading the Six Psalms, while the priest says the twelve Orthros prayers, on page 769.

Psalm 3

LORD, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. I laid me down and slept; I awaked; for the Lord sustained me.

I laid me down and slept; I awaked; for the Lord sustained me.

Psalm 37

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Psalm 62

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: Thy right hand upholdeth me.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Psalm 87

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou remem-

berest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

Psalm 102

BLESS the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth

them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

Psalm 142

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: Cause me to know the way wherein I should walk: for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will: for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake. For thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

Thy spirit is good; lead me into the land of uprightness.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O Lord our Hope, glory to thee.

THE LITANY OF PEACE

When the reader has completed the Six Psalms, the deacon intones the petitions of the litany of peace.

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, N., (our Bishop, N.,) for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travellers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honour, and worship, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

ALLELUIA VERSES

Tone 8.

Chanter: My spirit seeks thee early in the nightwatches, for thy commandments are a light on the earth.
℟. Alleluia, alleluia, alleluia.

Learn righteousness, ye that dwell upon the earth.
℟. Alleluia, alleluia, alleluia.

Zeal shall seize upon an untaught people, and now, fire shall devour the adversaries.
℟. Alleluia, alleluia, alleluia.

Bring more evils upon them, O Lord, bring more evils upon those who are glorious upon earth.
℟. Alleluia, alleluia, alleluia.

If he has not done so already, the priest now vests in his dark phelonion.

TROPARION

Tone 8.

Chanter: While the glorified Disciples, being illuminated at the evening washing, Judas of evil worship, was stricken and darkened with the love of the silver. And unto lawless judges, O righteous Judge, he delivered and surrendered thee. Wherefore, O lover of wealth, behold him who for its sake did hang himself, and flee thou from that greedy soul which ventured thus far against the Master. O thou whose goodness pervadeth all, glory to thee, O Lord. (thrice)

THE FIRST GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(John 13:31-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26; 18:1)

THE Lord said to his disciples, "Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."

Simon Peter said to Jesus, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward." Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for your sake." Jesus answered, "Will you lay down your life for my sake? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And where I am going you know, and the way you know." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him."

Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in me?

The words that I say to you I do not speak on my own authority; but the Father who dwells in me does the works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.

"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

"I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me.

"These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.

"This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you for my name's sake, because they do not know him who sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. It is to fulfil the word that is written in their law, 'They hated me without a cause.' But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning.

"I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them.

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged.

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

"A little while, and you will see me no more; again a little while, and you will see me, because I go to the Father." Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I go to the Father'?" They said, "What does he mean by 'a little while'? We do not know what he means." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me'? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers her anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

"I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but show you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world; again, I am leaving the world and going to the Father."

His disciples said, "Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God." Jesus answered them, "Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every man to his own, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that thy Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

"I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. While I was with them in the world, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I sanctify myself, that they also may be sanctified in truth.

"I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me, for thou loved me before the foundation of the world. O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered.

Choir: Glory to thy long-suffering, O Lord.

1st ANTIPHON
(Tone 8; or this may be read)

Reader: The rulers of the nations took counsel against the Lord and against his Anointed. Words contrary to the law they contrived against me. Wherefore, Lord, O Lord, forsake me not.

Let us direct our senses undefiled towards Christ; and as his lovers let us sacrifice ourselves for him, nor be choked, like Judas, with worldly anxieties. Let us, contrariwise, cry in our chambers, O Father who art in heaven, deliver us from evil.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Thou, who knewest not wedlock, hast given birth while still a Virgin, and didst remain a Virgin. Wherefore, O Mary, the Theotokos, the Mother without groom, beseech Christ our God to save us.

2nd ANTIPHON
(Tone 6; or this may be read)

Reader: Towards the law-transgressing Scribes Judas hastened, saying: What will you give me, and I will deliver him to you. Invisibly thou hast stood, O Christ, among the conspirators, being plotted against. Wherefore, thou who knowest the contents of our hearts, have pity on our souls.

Let us serve the Lord with mercy, like Mary at Supper. And let us not be possessed of the love of silver, like Judas, that we may be always with Christ.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Cease not, O Virgin, to implore him whom thou didst bear ineffably, that he may save from tribulations those who take refuge in thee; for he is the Lover of mankind.

3rd ANTIPHON

(Tone 2; or this may be read)

Reader: The Hebrew youths, O Lord, for the resurrection of Lazarus, hailed thee, saying, Hosanna, O Lover of mankind! But lawbreaking Judas refused to understand.

Thou didst foretell it at thy Supper, O Christ God, and saidst to thy Disciples, Verily, one of you shall betray me. But lawbreaking Judas refused to understand.

When John asked thee, O Lord, who shall betray thee, thou didst point him out to him by means of the bread. But the law-breaking Judas refused to understand.

The Jews sought thy death with thirty pieces of silver and a kiss of deceit. But the law-breaking Judas refused to understand.

At the washing of thy Disciples, O Christ God, thou didst urge them saying, As ye have seen, so do ye. But the law-breaking Judas refused to understand.

Thou didst tell thy Disciples, O God: Watch and pray, lest ye be tempted. But the law-breaking Judas refused to understand.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Deliver thy servants from tribulation, O Theotokos; for we all, after God, seek refuge in thee, since thou art an impregnable fortress and an intercessor.

KATHISMA

Tone 7.

Chanters: When thou didst help the Disciples at the Supper and knewest the intent of Judas to betray, thou didst reproach him for it, knowing all the while that he was beyond redemption; but preferring to make known to all that thou wast betrayed of thine own will, so that thou might snatch the world from the stranger. Wherefore, O long-suffering One, glory be to thee.

THE SECOND GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(John 18:1-28)

At that time, Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. Again Jesus asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. It was Ca'iaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" Peter said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When Jesus had said this, one of the officers standing by struck him with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Ca'iaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Then they led Jesus from Ca'iaphas to the prætorium. It was early. They themselves did not enter the prætorium, so that they might not be defiled, but might eat the passover.

Choir: Glory to thy long-suffering, O Lord.

4th ANTIPHON

(Tone 5; or this may be read)

Reader: Today Judas leaveth the Master and followeth after Satan. He, darkened one, was blinded by the suffering of the love of silver, and fell from the light; for how can he see who sold the Star for thirty-pieces of silver. But he who suffered for our sake hath shone forth upon us. Wherefore, let us hail him, saying, O thou who didst suffer in pity for mankind, glory be to thee.

Today doth Judas adulterate the worship of God, and becometh estranged from the Gift. He was a Disciple, and became a betrayer. He covered deceit with the semblance of friendship, and preferred thirty pieces of silver to the love of the Master, becoming a guide to the Council of law-transgressors. But having Christ as our Salvation, let us glorify him.

O brethren, let us take possession of brotherly love, as brethren of Christ, not mercilessness towards our neighbors, lest we be condemned as that merciless servant for the sake of money; nor repent, like Judas, when such repentance availeth us not.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Glorious things have been spoken of thee everywhere, O Mary, Theotokos, who didst give birth in the flesh without wedlock to the Creator of all, O all-praised.

5th ANTIPHON

(Tone 6; or this may be read)

Reader: The Disciple bargained over the price of the Master, selling the Lord for thirty pieces of silver. And with a deceitful kiss he delivered him to those who are without law to kill him.

Today the Creator of heaven and earth said to his Disciples: The hour draweth near, and Judas my betrayer approacheth. Wherefore, let no one deny me when he seeth me on the Cross between two thieves; for as Man I shall suffer and save those who believe in me; for I am the Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O thou who, in the last days, didst conceive ineffably, and didst give birth to thy Creator, save, O Virgin, those who magnify thee.

6th ANTIPHON

(Tone 7; or this may be read)

Reader: Today Judas watcheth the night to deliver the eternal Lord, the Saviour of the World, who satisfied the multitudes with five loaves. Today that lawless one denieth his Master. A Disciple he was, yet delivered the Master, selling for silver him who fed man with manna.

Today the Jews nail on the Cross him who did cleave the sea with a rod, and made them to pass through the wilderness. Today they pierce with a spear the side of him who scourged Egypt with curses for their sake; and will give him bitterness to drink who rained down manna for their nourishment.

When thou camest to thy suffering, willingly, O Lord, thou didst cry out to thy Disciples: If ye cannot watch with me one hour, why then promised ye that ye would die for me? Rather see ye how Judas sleepeth not, but hasteneth to deliver me to those who disobey the law. Arise and pray, and let no one deny me when he seeth me on the Cross. Wherefore, O long-suffering One, glory be to thee.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Rejoice, O Theotokos, who didst hold in thy womb him whom the heavens hold not. Rejoice, O Virgin, whom the Prophets preached, from whom Emmanuel shone forth upon us. Rejoice, O Mother of Christ God.

KATHISMA

Tone 7.

Chanter: What caused thee, O Judas, to betray the Saviour? Did he set thee aside from the Disciples? Did he deny thee the gift of healing? Did he eat with the others and send thee away from the table? Did he wash the feet of the rest and then pass thee by? How much goodness hast thou forgotten? Yea, thine unpraiseworthy mind hath been exposed. But his incalculable long-suffering which is beyond all measure and his great mercies are proclaimed with praise.

THE THIRD GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest:	Peace be to all.
Choir:	And to thy spirit.
Priest:	The reading from the Holy Gospel according to St. Matthew.
Choir:	Glory to thee, O Lord. Glory to thee.
Deacon:	Let us attend.

The priest reads the gospel from the holy doors.

(Matthew 26:57-75)

At that time, the soldiers seized Jesus and led him to Ca'iaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophesy to us, you Christ! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again Peter denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then Peter began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And Peter went out and wept bitterly.

Choir: Glory to thy long-suffering, O Lord.

7th ANTIPHON

(Tone 8; or this may be read)

Reader: With patience and forbearance thou didst cry out, O Lord, to the law-violators who laid hold upon thee, saying: If ye have stricken the Shepherd and dispersed my Disciples, those twelve sheep, I am able to bring more than twelve ranks of angels. But suffer ye long that that may be fulfilled which I have revealed to you through my Prophets of mysteries and hidden things. Wherefore, Lord, glory be to thee.

Three times did Peter deny. And perceiving immediately what was told him, he offered thee tears of repentance, saying, God, forgive me and save me.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Let us praise the holy Virgin; for she is a door of salvation, a delightful paradise, and a cloud unto the eternal Light, and let us all hail her, saying: Rejoice!

8th ANTIPHON

(Tone 2; or this may be read)

Reader: Say ye, O transgressors of the law, what heard ye from our Saviour? Is it not that he appointed a law and the teachings of the Prophets?

How then did ye think to deliver to Pilate the Word, God of God, and the Deliverer of our souls.

They who benefited always by thy gifts, O Christ, were crying: Let him be crucified. And the killers of the righteous sought to free an evil-doer in place of the Benefactor. But thou wast silent, enduring their arrogance, wishing to suffer and to save us, since thou art the Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

For verily, we have no favour, for the multitude of our sins. Therefore, O Virgin Theotokos, plead with him who was born of thee; for the pleadings of the Mother are greatly effective in winning the favour of the Master. Turn thou not away therefore, from the pleadings of sinners, O most venerable; for he who was willing to suffer for our sins is merciful and able to save us.

9th ANTIPHON

(Tone 3; or this may be read)

Reader: Verily, they set the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value. Watch ye and pray, lest ye enter into temptation; for the spirit is ready, but the flesh is weak. Wherefore, watch ye.

They gave me gall in my meat; and in my thirst they gave me vinegar to drink. But thou, O Lord, raise me, that I may reward them.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

We who are of the Gentiles praise thee, O undefiled Theotokos, for thou didst bear Christ our God, who through thee delivered mankind from the curse.

KATHISMA

(Tone 8, some traditions use Tone 2)

Chanter:	Woeful and sad is it that Judas, who had been thy Disciple, plotted thy betrayal in thy very presence. He ate with thee in deceit, that unrighteous assassin; then went unto the priests, saying: What will ye give me to deliver unto you him who loosed the law and profaned the sabbath? Wherefore, O Lord, glory be to thy long-suffering.

THE FOURTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon:	And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.
Choir:	Lord, have mercy. (thrice)
Deacon:	Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest:	Peace be to all.
Choir:	And to thy spirit.
Priest:	The reading from the Holy Gospel according to St. John.
Choir:	Glory to thee, O Lord. Glory to thee.
Deacon:	Let us attend.

The priest reads the gospel from the holy doors.

(John 18:28-40; 19:1-16)

At that time, they led Jesus from the house of Ca'iaphas to the prætorium. It was early. They themselves did not enter the prætorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over."

Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the prætorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingdom is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?"

After Pilate had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barab'bas!" Now Barab'bas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by our law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the prætorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to crucify you, and power to release you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Cæsar's friend; every one who makes himself a king speaks against Cæsar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. Pilate said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar." Then he handed Jesus over to them to be crucified.

Choir: Glory to thy long-suffering, O Lord.

10th ANTIPHON

(Tone 6; or this may be read)

Reader: He that putteth on light like a robe standeth naked in his trial, accepting a blow on his cheek from the hands that he created. And the Lord of glory was nailed to the Cross by that law-transgressing people. Then was the veil of the Temple rent, and the sun was darkened, unable to see humiliated the God before whom all tremble. Wherefore, let us worship him.

Verily, the Disciple denied, like an ingrate; and the thief cried out, saying, Remember me, Lord, in thy Kingdom.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O thou who didst will to receive from the Virgin a body, for thy servants' sake, grant peace to the world, that we may glorify thee in unison, O Lord and Lover of mankind.

11th ANTIPHON

(Tone 6; or this may be read)

Reader: In place of the good things that thou didst for the Hebrew people, O Christ, they condemned thee to be crucified, giving thee vinegar and gall to drink. But thou, Lord, render to them according to their deeds; for they understood not thy condescension.

The Hebrew people, O Christ, was not satisfied to deliver thee up. But whilst so doing they shook their heads, heaping upon thee ridicule and reproach. But thou, O Lord, reward them according to their deeds; for they ridiculed thee falsely.

Neither the earth in its quaking, the rocks when they were split, the veil of the Temple, nor the rising from the dead could convince the Jews. But thou, O Lord, reward them according to their deeds; for they ridiculed thee falsely.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Verily, we have known that from thee God was incarnate, O Virgin Theotokos, O thou who alone art undefiled, and alone blessed. Wherefore, we ceaselessly praise and magnify thee.

12th ANTIPHON

(Tone 8; or this may be read)

Reader: Thus saith the Lord to the Jews: My people, what have I done unto thee; and wherewith have I harmed thee? Thy blind have I lighted; thy lepers have I cleansed, and the man on his couch have I raised.

O my people, what have I done unto thee, and wherewith hast thou rewarded me? Instead of manna, gall; and in place of water, vinegar; and instead of loving me, thou didst nail me to the Cross. I can endure no more. I will call the Gentiles, and they shall glorify me with the Father, and the Spirit. And I will grant them everlasting life.

Today the veil of the Temple is rent as a reproach to those transgressors of the law, and the sun hideth its rays at seeing the Master crucified.

Ye Jews and Pharisees who lay down the law for Israel, verily, the assembly of the Disciples cry out to you, Behold the Temple which ye destroyed! Behold the Lamb whom ye crucified! Ye delivered him to the grave, but he arose by his own power. Do not err, O Jews; for it is he who saved you in the sea and nourished you in the wilderness. He is the Life, the Light, and the Peace of the world.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Hail, O gate of the King of glory through which the Highest alone did enter, preserving thee sealed for our salvation.

KATHISMA

Tone 8.

Chanter: When thou didst stand before Caiaphas, O God of Judgment, and wast delivered to Pilate, the heavenly powers trembled for fear. Then upon a Tree thou wast raised between two thieves, and counted among the wicked, O innocent One, to save mankind. Wherefore, O long-suffering Lord, glory to thee.

THE FIFTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(Matthew 27:3-32)

AT that time, when Judas, his betrayer, saw that Jesus was condemned, he felt regret and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him who was valued, who was valued by the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But Jesus gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barab'bas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And Pilate said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this righteous man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then Pilate released for them Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the prætorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyre'ne, Simon by name; this man they compelled to carry the cross of Jesus.

Choir: Glory to thy long-suffering, O Lord.

13th ANTIPHON
(Tone 6; or this may be read)

Reader: The Jewish rabble, O Lord, sought from Pilate to crucify thee; and though finding no cause against thee, it freed Barabbas who was under guilt. But thee, O righteous One, they did condemn, becoming heirs to the cruel crime of murder. But thou, O Lord, give them their reward; for they conspired against thee in vain.

Christ, who is the power of God and the wisdom of God, before whom all tremble and whom all dread, and whom every tongue praiseth, verily, the priests smote, and gave him gall to drink. He consenteth to undergo all kinds of suffering, desiring to save us from our iniquities with his blood; for he is the Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O Theotokos, who by a word didst give birth to the Creator himself ineffably, implore him to save our souls.

14th ANTIPHON

(Tone 8; or this may be read)

Reader: O Lord, who didst take as companion the thief who had polluted his hands with blood, number us too with him, since thou art good and the Lover of mankind.

The thief, still on his cross, uttered a little song. Whereupon he found great faith and was saved by a single glance. First, he opened the doors of paradise, and then he entered in. O thou who didst accept his repentance, O Lord, glory be to thee.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Hail, thou who didst receive from the angel the Joy of the world. Rejoice, thou who didst give birth to thy Lord and Creator. Hail, thou who wast considered worthy to become Mother to Christ God.

15th ANTIPHON

The Procession with the Cross

It is the custom in the Antiochian and Greek Churches to make a procession with the Cross during the chanting of the 15th Antiphon as the people kneel. In some places it is customary for the faithful to hold lighted candles for the procession and the remainder of the service.

The procession takes place in this way:

1) When the 13th Antiphon has been completed by the chanter, the procession begins to form inside the sanctuary with the altar boys carrying the torches, fans, and incense;
2) Towards the end of the chanting of the 14th Antiphon, the priest censes the Cross nine times, then removes the icon of the Body of Christ from the Cross and places the Body on the Altar;
3) At the end of the 14th Antiphon the church is darkened and remains dimly lit through the end of the service;
4) As the priest begins to chant slowly the 15th Antiphon, he carries the Cross through the church in the same manner as the Great Entrance during the Divine Liturgy;
5) When the procession reaches the middle of the solea, the priest carries the Cross around the stand three times and then places the Cross in its stand;
6) The priest goes to the altar and brings the icon of the Body of Christ to place it on the Cross;
7) The priest censes the Cross nine times; and
8) Finally when the chanter begins to repeat the 15th Antiphon, the priest and the other clergy make three prostrations before the Cross, kiss it, and then return to the sanctuary with the altar boys.

Tone 6.

Priest: Today He is suspended on a Tree who suspended the earth over the waters. (thrice)

A crown of thorns was placed on the head of the King of angels.

He who wore a false purple robe, covered the heavens with clouds.

He was smitten who, in the Jordan, delivered Adam.

The Groom of the Church was fastened with nails, and the Son of the Virgin was pierced with a spear.

Thy sufferings we adore, O Christ. (thrice)

Make us to behold thy glorious Resurrection.

The clergy venerate the Cross at this time. If it is the local custom, the faithful may also come venerate the Cross, doing so again at the end of the service.

(Tone 6; or this may be read)

Reader: We shall not feast like the Jews; for our Passover, Christ God, hath been slain for our sake. But let us purify ourselves of every defilement, and with purity beseech him, saying, "Rise, Lord, and save us, for thou art the Lover of mankind."

Thy Cross, O Lord, is life and resurrection for thy people; and therein is our trust. And thee, our God, who was crucified, do we praise. Have mercy upon us.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

She who gave thee birth, O Christ, seeing thee on the Cross, shouted, saying, "What strange mystery do I behold, O my Son? How hast thou died elevated in the body on a Tree, O thou who givest and grantest life?"

KATHISMA

Tone 4.

Chanter: Thou didst redeem us, our Saviour, from the curse of the law with thy precious blood, when thou wast nailed to the Cross and pierced with a spear, bearing deathlessness for mankind, glory to thee.

THE SIXTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon:	And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.
Choir:	Lord, have mercy. (thrice)
Deacon:	Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest:	Peace be to all.
Choir:	And to thy spirit.
Priest:	The reading from the Holy Gospel according to St. Mark.
Choir:	Glory to thee, O Lord. Glory to thee.
Deacon:	Let us attend.

The priest reads the gospel from the holy doors.

(St. Mark 15:16-32)

At that time, the soldiers led Jesus away inside the palace (that is, the prætorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyre'ne, who was coming in from the country, the father of Alexander and Rufus, to carry the cross of Jesus. And they brought Jesus to the place called Gol'gotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And the scripture was fulfilled which says, "He was reckoned with the transgressors." And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe."

Choir: Glory to thy long-suffering, O Lord.

MAKARIZMOI (BEATITUDES)

Tone 4.

Choir: Remember us, O Lord, when thou comest into thy kingdom.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Reader: Because of a tree, Adam was estranged from paradise; and the thief because of the Tree of the Cross abode in paradise; for the former in tasting, disobeyed the Commandment of the Creator; but the latter, who was crucified with thee, confessed, admitting to thee that thou art a hidden God. Wherefore, O Saviour, remember him and us in thy kingdom.

Choir: Blessed are they that do hunger and thirst for righteousness: for they shall be filled.

Reader: The law-transgressors verily did buy the Ordainer of the law from a Disciple. And as a law-breaker they brought him before Pilate, crying out that he who gave them manna in the wilderness be crucified. But we, emulating the righteous thief, cry out in faith: Remember him and us, O Saviour, in thy kingdom.

Choir: Blessed are the merciful: for they shall obtain mercy.

Reader: The assembly of the Jews, that wicked, God-attacking nation, madly cried to Pilate, saying, Crucify Christ the innocent; pleading that Barabbas be rather released. But we cry in the voice of the grateful thief: Remember him and us, O Saviour, in thy kingdom.

Choir: Blessed are the pure in heart: for they shall see God.

Reader: Thy life-bearing side, O Christ, overfloweth like a spring from Eden, watering thy Church as a paradise endowed with speech; and thence divideth the glad tidings into four Gospels, as into four heads, watering the world, gladdening creation, and teaching the Gentiles to adore thy kingdom in faith.

Choir: Blessed are the peacemakers: for they shall be called the children of God.

Reader: Thou wast crucified, O Christ, for my sake, that thou mightest pour forth salvation for me. And thy side was pierced with a spear, that it might cause rivers of life to flow in me. Thou wast fastened with the nails; and so realizing the depth of thy Passion and the height of thy might, I will cry unto thee: Glory to thy Passion and to thy Crucifixion, O life-giving Saviour.

Choir: Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Reader: The whole creation, O Christ, beholding thy Crucifixion, trembled; the foundations of the earth were shaken for dread of thy might; the two luminaries went into hiding; the veil of the Temple was rent; the mountains quaked; and the rocks burst asunder, as the believing thief cried with us unto thee: Saviour, remember me.

Choir: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Reader: Thou hast torn with the spear, O Lord, the handwriting of ordinances that were against us, and thou wast numbered among the dead, binding there the usurper, and delivering all from the bonds of death by thy Resurrection, by which we have been enlightened. Wherefore, we cry unto thee, O Lover of mankind, to remember us in thy kingdom.

Choir: Rejoice, and be exceeding glad: for great is your reward in heaven.

Reader: O Lord, who wast elevated on the Cross, and who, being God, loosed the bonds of death and blotted out the handwriting of ordinances against us, grant us and the thief his repentance, O thou who art alone the Lover of mankind, us who worship thee in faith, O Christ our God, and who cry to thee: Remember him and us in thy kingdom.

Choir: Glory to the Father and to the Son and to the Holy Spirit.

Reader: Come, all ye believers, let us with one mind beseech, glorifying as is meet, the Father, Son and Holy Spirit, the one Godhead in three Persons, permanent without confusion, simple, indivisible, and unapproachable, through whom we escape the fire of punishment.

Choir: Both now and ever, and unto ages of ages. Amen.

Reader: We offer thee for intercession, O most merciful Christ Lord, thy Mother, the true Virgin, who without seed, gave thee birth in the body and remained without corruption after her birth-giving, that thou mightest forgive the transgressions of those who cry to thee constantly: Remember him and us, O Saviour, in thy kingdom.

PROKEIMENON

Tone 4.

Chanter: They parted my garments among them, and upon my vesture they cast lots. (twice)

℣. My God, my God, why hast thou forsaken me?

They parted my garments among them, and upon my vesture they cast lots.

THE SEVENTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(Matthew 27:33-54)

At that time, the soldiers led Jesus to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots, that what was spoken by the prophet might be fulfilled, "They parted my garments among them, and for my clothing they cast lots." Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. If he is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, la'ma sabach-tha'ni?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Eli'jah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Eli'jah will come to save him." And Jesus cried again with a loud voice and gave up the spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

Choir: Glory to thy long-suffering, O Lord.

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

THE EIGHTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Luke.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(Luke 23:32-49)

AT that time, two others also, who were criminals, were led away to be put to death with Jesus. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ, the Chosen of God!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, in letters of Greek and Latin and Hebrew, "This is the King of the Jews."

One of the criminals who were hanged railed at him, saying, "If you are the Christ, save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Truly, I say to you, today you will be with me in Paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he gave up the spirit. Now when the centurion saw what had taken place, he glorified God, and said, "Certainly this man was a righteous man!" And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

Choir: Glory to thy long-suffering, O Lord.

THE CANON

Tone 6.

5th Ode

Chanter: Early will I seek thee, O Word of God, who of thy compassion didst empty thyself, being led even unto suffering without change in substance and without suffering, for the sake of the fallen. Wherefore, grant me safety, O Lover of mankind.

Thy servants, O Christ, when thou hadst washed their feet, and they had now become purified by sharing thy dread mystery, ascended with us from Zion to the great Mount of Olives, praising thee, O Lover of mankind.

Thou didst say, Behold, my beloved, be not troubled; for now my hour hath come in the which hands shall be laid on me, and I shall be killed at the hands of the lawless wicked; and ye shall all be dispersed and leave me alone. But I shall gather you to preach of me; for I am the Lover of mankind.

KONTAKION

(Read without intonation)

Reader: Come, let us all praise him who was crucified for our sakes, to whom Mary, having beheld him upon the Tree said, Though thou hast endured crucifixion willingly, thou art still my Son and my God.

OIKOS

(Read without intonation)

Reader: Having beheld her Lamb being led to slaughter, Mary, the ewe, followed him in the company of other women, troubled, and crying thus, Where goest thou, my Son? And why hastenest thou to finish this course? Is there, perchance, another wedding in Cana to which thou hastenest now change water for them into wine? Shall I go with thee, or shall I rather tarry? Give me word, O Word, nor pass me in silence. O thou who didst keep me undefiled; for thou art still my Son and my God.

SYNAXARION

(Read without Intonation)

Reader: On this great and holy Friday we celebrate the holy, dread and saving Passion of our Lord God and Saviour Jesus Christ, the spittings, blows, and scourges; the curses, cheers, and the wearing of the purple; the rod, sponge, and vinegar; the nails, the spear, and especially the Cross and death; which he received willingly for our sakes. We celebrate also the confession of salvation which the grateful thief made on the cross with him.

THE CANON, CONTINUED

Tone 6.

8th Ode

Chanter: The divine youths exposed the God-contending pillar of wickedness; and the assembly of the wicked ones, roaring at Christ, conspired falsely, and studied how to kill him who holdeth life in his grasp, whom all creation doth bless, glorifying me unto all ages.

Thou didst say to thy Disciples, O Christ, Drive away sleep from your eyelids; watch in prayer lest ye fall; and especially thou, O Simon; for the haughty suffereth greater trial. Know thou me, O Peter, whom all creation doth bless, glorifying me unto all ages.

Truly, Peter cried out, saying, No evil words shall pass my lips, O Master, but, as one of true loyalty, I will die with thee, even though all deny thee; for flesh and blood hath not revealed thee unto me, but the Father whom all creation blesseth, glorifying him unto all ages.

Glory to the Father and to the Son and to the Holy Spirit.

And the Lord said, Thou dost not comprehend, O man, the deepness of the wisdom and the knowledge divine; thou hast not fathomed my decrees. For since thou art flesh, vaunt not boastfully for thou shall deny me thrice, whom all creation doth bless, and glorify unto all ages.

Both now and ever, and unto ages of ages. Amen.

O Simon Peter, said the Lord, Thou shalt presently deny all thy convictions, as it hath been said; for a maiden shall suddenly appear and frighten thee. Then thou shalt weep bitterly, but thou shalt find me forgiving, whom all creation doth bless, glorify unto all ages.

We praise, we bless, and we worship the Lord.

The divine youths exposed the God-contending pillar of wickedness; and the assembly of the wicked ones, roaring at Christ, conspired falsely, and studied how to kill him who holdeth life in his grasp, whom all creation doth bless, glorifying me unto all ages.

THE NINTH ODE

Tone 6.

At the conclusion of the 8th ode, the deacon stands in the holy doors, faces the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion and says:

Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.

While the choir chants the ninth ode, the deacon asks the blessing of the priest upon the incense and does the great censing — exiting the sanctuary through the north door and entering through the south door.

Chanter: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without stain bearest God the Word, and art truly Theotokos, we magnify thee.

The corrupting soldiers despised God, and the band of the God-killing wicked hastened to thee, O Christ, and led thee away as an unrighteous one, thou Creator of all, whom we magnify.

The impious, for their ignorance of the law and their false study of the sayings of the Prophets, have unjustly led thee like a sheep to slaughter, O Lord of all, whom we magnify.

Glory to the Father and to the Son and to the Holy Spirit.

The priests with the scribes, wounded by the evil of their utter envy, delivered Life to the Gentiles to be killed; thee, O natural Source of life, whom we magnify.

Both now and ever, and unto ages of ages. Amen.

They have surrounded thee like many dogs, O King, and smitten thee on the cheeks, questioning thee and bearing false witness against thee; and thou hast borne it all, delivering all.

More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without stain bearest God the Word, and art truly Theotokos, we magnify thee.

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany and the priest concludes it with the following exclamation.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the

saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION

(Tone 3; to the melody, *"I behold thy Bridal Chamber..."*)

Chanter: Thou made the thief worthy of paradise on the same day, O Lord. Wherefore, illuminate me too by the Tree of thy Cross and save me. (thrice)

THE NINTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(John 19:25-37)

At that time, standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness — his testimony is true, and he knows that he tells the truth — that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

Choir: Glory to thy long-suffering, O Lord.

PRAISES

Tone 3.

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Praise God in his sanctuary, praise him in the firmament of his power.

My first-born, Israel, hath done double evil, having foresaken me, the Fountain of the waters of life, and shaped himself a broken cistern, crucifying me on a Tree, seeking Barab'bas and releasing him. Wherefore, heaven was amazed at this, and the sun hid its rays. And thou, O Israel, did not refrain, but delivered me unto death. O holy Father, forgive them; for they know not what they have done.

Praise him for his mighty acts: praise him according to his excellent greatness.

Every member of thy holy body, O Saviour, hath endured humiliation for our sakes; the head with thorns, the face with spitting, the cheeks with blows, the mouth with the taste of vinegar mixed with gall, the ears with blasphemies replete with infidelity, the back with scourges, and the hand with the rod, and the extension of the whole body with the Cross, the extremities with nails, and the side with the spear. Wherefore, O thou who didst suffer for us and didst deliver us from suffering, condescending to us for thy love of mankind, and raised us, O thou Almighty, have mercy upon us.

Praise him with the sound of the trumpet; praise him with the psaltry and harp.

The whole creation, O Christ, beholding thee crucified, trembled; and the foundations of the earth shook for dread of thy might; for by thine elevation today the Hebrew race hath perished, and the veil of the Temple was rent in twain, the graves were opened, and the dead rose from their tombs, as the centurion, beholding this miracle, was frightened. As for thy Mother, she stood by wailing and moaning as mothers do, saying, "How shall I not wail, and smite my breast as I see thee naked and elevated on a Tree, as one condemned? Wherefore, O thou who was crucified, buried and rose from the dead, glory be to thee, O Lord.

Tone 6.

Glory to the Father and to the Son and to the Holy Spirit.

They have taken off my clothes from me and clothed me with a scarlet robe, and placed upon my head a crown of thorns, delivering into my right hand a rod with which I may crush them like pottery.

Tone 6.

Both now and ever, and unto ages of ages. Amen.

I have delivered my back unto scourges, and my face I have not turned away from spitting. Before the Tribune of Pilate did I stand, and the Cross I endured for the salvation of the world.

THE TENTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Mark.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(Mark 15:43-47)

At that time, Joseph of Arimathe'a, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that Jesus was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Jesus down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Mag'dalene and Mary the mother of Joses saw where Jesus was laid.

Choir: Glory to thy long-suffering, O Lord.

THE LITTLE DOXOLOGY

Reader: Thine is the glory, O Lord our God, and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, and have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy name forever. Amen.

Let thy mercy be upon us, O Lord, as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Master, make me to understand thy commandments.

Blessed art thou, O Holy One, enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever; O despise not the works of thy hands.

To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Standing at his place before the holy doors, the deacon intones the petitions of the litany of supplication.

Deacon: Let us complete our morning prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the God of mercies and of bounties, and of love toward mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Bowing to the icon of Christ, the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

Facing east and bowing low before the holy table, the priest says:

Priest: O holy Lord, who dwellest on high and regardest the humble of heart, and with thine all-seeing eye dost behold all creation, unto thee have we bowed the neck of our soul and body, and we entreat thee: O Holy of holies, stretch forth thine invisible hand from thy holy dwelling-place, and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind, vouchsafing unto us thy earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE ELEVENTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(John 19:38-42)

At that time, Joseph of Arimathe'a, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away Jesus' body. Nicode'mus also, who had at first come to Jesus by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Choir: Glory to thy long-suffering, O Lord.

THE APOSTICHA

(Tone 1, or this may be read)

Chanter: The whole creation, O Christ, hath been transfigured by fear at beholding thee suspended on the Cross. The sun was darkened, the foundations of the earth were troubled, and everything suffered with the Creator of all. Wherefore, O thou who didst endure this willingly for us, O Lord, glory to thee.

(Tone 2, or this may be read)

Stichos

They parted my garments among them, and upon my vesture did they cast lots.

Why doth the law-trangressing people of false worship meditate in falsehood? Why was he condemned to death who is the Life of all? What great wonder that the Creator of the world hath been delivered into the hands of the wicked; and the Lover of mankind hath been elevated on a Tree to deliver those who are bound in hades, who cry, O long-suffering Father, glory to thee.

Stichos

In my food they gave me gall, and in my thirst did they give me vinegar to drink.

Today the blameless Virgin hath seen thee, O Word, suspended on the Cross, and her heart was wounded with mourning from parental emotions. She sighed disconsolately from the depth of her soul; she pulled her hair and cheeks bitterly; she smote her breast, crying with copious tears, Woe is me, O my divine Son! Woe is me, O Light of the world! Now hast thou disappeared before mine eyes, O Lamb of God. Then the incorporeal hosts were engulfed with trembling, crying, O incomprehensible Lord, glory to thee.

Stichos

As for God, he is our King before the ages. He hath worked salvation in the midst of the earth.

O Christ, God of all creation and its Maker, she who without seed gave thee birth, seeing thee suspended on a Tree, cried bitterly, Whither hath the beauty of thy countenance disappeared, O my Son? I cannot endure the sight of thine unjust Crucifixion. Arise soon, that I may behold thy third-day Resurrection from the dead.

Tone 8.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit.

At thine elevation upon the Cross, O Lord, fear and consternation did descend upon all creation. Nonetheless, thou didst restrain the ground from swallowing up those who were thy crucifiers. And thou didst command hades to deliver up all its captives for the restoration of the order of humanity; for thou didst come to grant them life instead of death. Wherefore, O Judge of the living and the dead, O Lover of mankind, glory be to thee.

Tone 8.

Both now and ever, and unto ages of ages. Amen.

Now the pen of judgment is dipped by the unrighteous judges, sentence is passed on Jesus, and he is condemned to crucifixion. Now doth creation travail at beholding the Lord on the Tree. But, O thou who didst suffer in the nature of the flesh for my sake, O Lord who art good, glory be to thee.

THE TWELFTH GOSPEL

The deacon faces the people, lifts his orarion and says:

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.

Choir: Lord, have mercy. (thrice)

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest turns to face the people and blesses them, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors.

(Matthew 27:62-66)

ON the next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulchre secure by sealing the stone and setting a guard.

Choir: Glory to thy long-suffering, O Lord.

THE TRISAGION PRAYERS

Priest: It is a good thing to confess to the Lord, and sing to thy Name, O Most High, to show forth thy Mercy in the morning and thy Truth by night.

Choir: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

KATHISMATA

(Tone 4; or this may be read)

Reader: Thou didst redeem us, our Saviour, from the curse of the law with thy precious Blood, when thou wast nailed to the Cross and pierced with a spear, bearing deathlessness for mankind. Glory to thee.

THE LITTLE EKTENIA OF FERVENT SUPPLICATION

The deacon, standing before the holy doors, intones the petitions of the Ektenia of Fervent Supplication.

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to this and the remaining petitions.

Again we pray for all pious and Orthodox Christians.

Again we pray for our father and Metropolitan, **N.**, our Bishop, **N.**; for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE LITTLE DISMISSAL

Deacon: Wisdom.

Chanter: Father, bless.

Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.

Choir: Amen.

Preserve, O God, the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

Priest: Most holy Theotokos, save us.

Choir: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: we magnify thee.

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

Standing in the holy doors, facing the people, the priest says the little dismissal.

Priest: May he who endured spittings and scourges, the cross and death, for the salvation of the world, Christ our true God, through the intercessions of his all immaculate and all-blameless holy Mother; of N. (patron saint of the church); of the holy and righteous ancestors of God Joachim and Anna and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

Then facing the icon of Christ on the iconostasis, the priest says:

Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

The people come forward to venerate the Holy Cross.

THE ROYAL HOURS

Of Great & Holy Friday

SUNG ON FRIDAY MORNING

THE FIRST HOUR

PREPARATION

The priest vests in exorasson, epitrachelion and phelonion, and, if he has the dignity, he also wears the pectoral cross.

Standing before the closed holy doors and facing east, the priest makes three metanias, saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

THE BLESSING

Then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The reader or the deacon, standing at the reader's stand, says:

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Lord, have mercy. (12 times)

Glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

PSALM 5

Reader: Unto my words, give ear, O Lord; hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto thee will I pray, O Lord. In the morning thou shalt hear my voice. In the morning shall I stand before thee, and thou shalt look upon me; for not a God that willest iniquity art thou. He that worketh evil shall not dwell near thee, nor shall transgressors abide before thine eyes. Thou hast hated all them that work iniquity; thou shalt destroy all them that speak a lie. A man that is bloody and deceitful shall the Lord abhor. But as for me, in the multitude of thy mercy shall I go into thy house; I shall worship toward thy holy temple in fear of thee. O Lord, guide me in the way of thy righteousness; because of mine enemies, make straight my way before thee. For in their mouth there is no truth; their heart is vain. Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered thee, O Lord. And let all them be glad that hope in thee; they shall ever rejoice, and thou shalt dwell among them. And all shall glory in thee that love thy Name, for thou shalt bless the righteous. O Lord, as with a shield of thy good pleasure hast thou crowned us.

PSALM 2

Reader: Why have the heathen raged, and the peoples meditated empty things? The kings of the earth were aroused, and the rulers were assembled together, against the Lord, and against his Christ. Let us break their bonds asunder, and let us cast away their yoke from us. He that dwelleth in the heavens shall laugh them to scorn, and the Lord shall deride them. Then shall he speak unto them in his wrath, and in his anger shall he trouble them. But as for me, I was established as king by him, upon Zion his holy mountain, proclaiming the commandment of the Lord. The Lord said unto me:

Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt herd them with a rod of iron; thou shalt shatter them like a potter's vessels. And now, O ye kings, understand; be instructed, all ye that judge the earth. Serve ye the Lord with fear, and rejoice in him with trembling. Lay hold of instruction, lest at any time the Lord be angry, and ye perish from the righteous way. When quickly his wrath be kindled, blessed are all that have put their trust in him.

PSALM 21

Reader: O God, my God, attend to me; why hast thou forsaken me? Far from my salvation are the words of my transgressions. My God, I will cry by day, and wilt thou not hearken? and by night, and it shall not be unto folly for me. But as for thee, thou dwellest in the sanctuary, O Praise of Israel. In thee have our fathers hoped; they hoped, and thou didst deliver them. Unto thee they cried, and were saved; in thee they hoped, and were not brought to shame. But as for me, I am a worm, and not a man, a reproach of men, and the outcast of the people. All that look upon me have laughed me to scorn; they have spoken with their lips and have wagged their heads: He hoped in the Lord; let him deliver him, let him save him, for he desireth him. For thou art he that drewest me forth from the womb; my hope from the breasts of my mother. On thee was I cast from the womb; from my mother's womb, thou art my God. Depart not from me, for tribulation is nigh, for there is none to help me. Many bullocks have encircled me, fat bulls have surrounded me. They have opened their mouth against me, as might a lion ravenous and roaring. I have been poured out like water, and scattered are all my bones; my heart is become like wax melting in the midst of my bowels. My strength is dried up like a potsherd, and my tongue hath cleaved to my throat, and into the dust of death hast thou brought me down. For many dogs have encircled me, the congregation of evil doers hath surrounded me;

they have pierced my hands and my feet. They have numbered all my bones, and they themselves have looked and stared upon me. They have parted my garments amongst themselves, and for my vesture have they cast lots. But thou, O Lord, remove not thy help far from me; attend unto mine aid. Rescue my soul from the sword, even this only-begotten one of mine from the hand of the dog. Save me from the mouth of the lion, and my lowliness from the horns of the unicorns. I will declare thy Name unto my brethren, in the midst of the church will I hymn thee. Ye that fear the Lord, praise him; all ye that are of the seed of Jacob, glorify him; let all fear him that are of the seed of Israel. For he hath not set at naught nor abhorred the supplications of the pauper, nor hath he turned his face from me; and when I cried unto him, he hearkened unto me. From thee is my praise; in the great church will I confess thee; my vows will I pay before them that fear thee. The poor shall eat and be filled, and they that seek the Lord shall praise him; their hearts shall live for ever and ever. All the ends of the earth shall remember and shall turn unto the Lord, and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's and he himself is sovereign of the nations. All they that be fat upon the earth have eaten and worshipped; all they that go down into the earth shall fall down before him. Yea, my soul liveth for him, and my seed shall serve him. The generation that cometh shall be told of the Lord, and they shall proclaim his righteousness to a people that shall be born, which the Lord hath made.

Reader: Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

Tone 1.

By thy Cross, O Christ, the usurper hath been destroyed, and the power of the adversary hath been trodden down; for it was not an angel or man, but thou who didst save us. Glory to thee.

Now and ever and unto ages of ages. Amen.

What shall we call thee, O full of grace? Shall we call thee heaven because thou didst give rise to the Sun of Righteousness? Or shall we call thee paradise because thou didst bring forth the Flower of incorruption? Or a Virgin because thou didst remain without defilement? Or a Pure Mother because thou didst carry in thy holy arms as a son the God of all? Therefore, plead with him that he may save our souls.

IDIOMELA HYMNS

Tone 8.

Reader: Today the veil of the Temple is rent in reproach of the law-transgressors, and the sun hath hidden its rays at beholding the Lord crucified.

Why do the heathen rage, and the people imagine a vain thing?

Like a sheep thou hast been led to slaughter, O Christ King; and like a guileless lamb, O King of all, thou wast nailed on the Cross by law-transgressing men for our sins, O Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

With patience and forbearance thou didst cry out, O Lord, to the law-violators who laid hold upon thee, saying, "If ye have stricken the shepherd and dispersed my Disciples, those twelve sheep, I am able to bring more than twelve ranks of angels. But suffer ye long that that may be fulfilled which I have revealed to you through my prophets of mysteries and hidden things. Wherefore, O Lord, glory be to thee.

The priest puts on his phelonion at this point.

THE READING

The reader comes to the center of the solea to read the Old Testament reading, and the priest says:

Priest:	Let us attend.
Reader:	He went out and spoke to the multitudes. ℣. Blessed is he that understandeth concerning the needy and the poor.
Priest:	Wisdom.
Reader:	The reading is from the Prophecy of Zachariah.
Priest:	Let us attend.

The reader faces the congregation and reads the Lesson.

(Zachariah 11:10-13)

Reader: These things the Lord doth say: I took my staff Grace, and I broke it, annulling the covenant which I had made with all the peoples. So it was annulled on that day, and the traffickers in the sheep, who were watching me, knew that it was the word of the Lord. Then I said to them, "If it seems right to you, give me my wages; but if not, keep them." And they weighed out as my wages thirty shekels of silver. Then the Lord said to me, "Cast it into the treasury" — the lordly price at which I was paid off by them. So I took the thirty shekels of silver and cast them into the treasury in the house of the Lord.

THE EPISTLE

Priest:	Wisdom.
Reader:	The Reading is from the Epistle of Saint Paul to the Galatians.
Priest:	Let us attend.

(Galatians 6:14-18)

Reader: Brethren, far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God.

Henceforth let no man trouble me; for I bear on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

THE GOSPEL

Priest: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

The priest then reads the gospel lesson.

(Matthew 27:1-56)

At that time, when morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pontius Pilate the governor.

When Judas, the betrayer of Jesus, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him who was valued, who was valued by the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?" For Pilate knew that they had delivered Jesus up out of envy. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barab'bas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And Pilate said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this righteous man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then Pilate released for them Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the prætorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyre'ne, Simon by Name; this man they compelled to carry the cross of Jesus. And when they came to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; that what was spoken by the prophet might be fulfilled: "They parted my garments among them, and for my clothing they cast lots." Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. If he is the King of Israel, let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, la'ma sabach-tha'ni?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Eli'jah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Eli'jah will come to save him." And Jesus cried again with a loud voice and gave up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Mag'dalene, and Mary the mother of James and Joses, and the mother of the sons of Zeb'edee.

Reader: Glory to thy long-suffering, O Lord.

Reader: Order my steps according to thy words: and let not every iniquity have dominion over me. Deliver me from the oppression of man; so will I keep thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes. Let my mouth be filled with thy praise, O Lord, that I may praise thy glory all the day long for the greatness of thy splendor.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

KONTAKION

(Tone 8; or this may be read)

Reader: Come, let us all praise him who was crucified for our sakes; for him did Mary behold on the Tree, and she said, "Even though thou hast endured crucifixion willingly, thou art still my Son and my God."

Reader: Lord, have mercy. (40 times)

Thou who at all times, and at every hour, both in heaven and on earth, art worshipped and glorified, O Christ our God, who art long-suffering and plenteous in mercy and compassion; who lovest the just and showest mercy to those who are hardened in sin; who callest all men to salvation through the promise of blessings to come: Do thou the same Lord, receive also our supplications in this present hour, and direct our lives according to thy commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Compass us about with thy holy angels, that guided and guarded by their might, we may attain unto the unity of the faith, and unto the comprehension of thine ineffable glory. For blessed art thou unto ages of ages. Amen.

Lord, have mercy. (thrice)

Reader: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

Reader: Bless, Father, in the Name of the Lord.

Priest: God be gracious unto us, and bless us, and show the light of his countenance upon us, and have mercy upon us.

Reader: Amen.

Priest: O Christ, the true Light, which illumineth and sanctifieth every man who cometh into the world: Let the light of thy countenance be signed upon us, that in it we may behold the light ineffable; and guide our footsteps aright, to the keeping of thy commandments, through the intercessions of thine all pure Mother and of all thy saints.

Reader: Amen.

The reader immediately begins the third hour, as found on the next page.

THE THIRD HOUR

The priest does the great censing. The people remain standing until he has finished the great censing.

¶ Traditionally, the reader procedes immediately below to O come, let us worship.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Reader: O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

PSALM 34

Reader: Judge them, O Lord, that do me injustice; war against them that war against me. Take hold of weapon and shield, and arise unto my help. Draw out a sword, and shut the way against them that persecute me; say to my soul: I am thy salvation. Let them that seek my soul be shamed and confounded. Let them be turned back, and be utterly put to shame, they that devise evils against me. Let them become as dust before the face of the wind, an angel of the Lord also afflicting them. Let their way become darkness and a sliding, an angel of the Lord also pursuing them. For without cause have they secretly prepared for my destruction in their snare, without reason have they cast reproach on my soul. Let a snare come upon him, which he knoweth not; and let the trap, which he hath hidden, catch him, and into that same snare let him fall. But my soul shall rejoice in the Lord, it shall delight in his salvation. All my bones shall say: Lord, O Lord, who is like unto thee? Delivering the beggar from the hand of them that are stronger than he, yea, poor man and pauper from them that despoil him. Unjust witnesses rose up against me; things I knew not they asked me. They repaid me with evil things for good, and barrenness for my soul. But as for me, when they troubled me, I put on sackcloth. And I humbled my soul with fasting, and my prayer shall return to my bosom. As though it had been a neighbour, as though it had been our brother, so sought I to please; as one mourning and sad of countenance, so humbled I myself. Yet against me they rejoiced and gathered together; scourges were gathered together upon me, and I knew it not. They were rent asunder, yet not pricked at heart; they tempted me, they mocked me with mockery, they gnashed upon me with their teeth. O Lord, when wilt thou look upon me? Deliver my soul from their evil doing, even this only-begotten one of mine from the lions. I will confess thee in the great congregation; among a mighty people will I praise thee. Let not them rejoice against me that unjustly are mine enemies, they that hate me without a cause, and wink with their eyes. For peaceably indeed they spake unto me, but in their wrath were they devising deceits. And they opened wide their mouth against me; they said: Well done, well done, our eyes have seen it. Thou hast seen it, O Lord; keep not silence. O Lord, depart not from me. Arise, O Lord, and be attentive unto my judgement, my God, and my Lord, unto my cause. Judge me, O Lord, according to thy righteousness; O Lord my God, let them not rejoice against me. Let them not say in their hearts: Well done, well done, our soul. Let them not say: We have swallowed him up. Let them be shamed and confounded together who rejoice at my woes. Let them be clothed with shame and confusion who speak boastful words against me. Let them rejoice and be glad who desire the righteousness of my cause, and let them that desire the peace of thy servant say continually: The Lord be magnified. And my tongue shall treat of Thy righteousness, and of Thy praise all the day long.

PSALM 108

Reader: O God, my praise do not pass over in silence; for the mouth of the sinner and the mouth of the deceitful man are opened against me. They have spoken against me with a deceitful tongue, and with words of hatred have they encompassed me, and they have warred against me without a cause. In return for my love, they have falsely accused me; but as for me, I gave myself to prayer. And they repaid me evil for good, and hatred for my love. Set thou a sinner over him, and let the devil stand at his right hand. When he is judged, let him go forth condemned, and let his prayer become sin. Let his days be few, and his bishopric let another take. Let his children be fatherless, and his wife a widow. Let his children be vagabonds without a dwelling-place, and let them beg; let them be cast out from their ruined dwellings. Let his creditor search out all his substance, and let strangers plunder all his labours. Let there be for him no helper, nor anyone to pity his fatherless children. Let his children be given over to utter destruction; in a single generation let his Name be blotted out. Let the iniquity of his fathers be remembered before the Lord, and let not the sin of his mother be blotted out. Let them be before the Lord continually, and let the memory of them perish from off the earth, Because he remembered not to show mercy; and persecuted a man that was poor and a beggar, and one broken in heart, that he might slay him. And he loved cursing, and it shall come upon him; and he delighted not in blessing, and it shall be far from him. And he put on cursing like a garment, and it went in like water into his bowels, and like oil into his bones. Let it be for him like a garment wherewith he is clothed, and like a girdle wherewith continually he is girded. This is the dealing of the Lord with them that slander me, and with them that speak evil things against my soul. But thou, O Lord, O Lord, deal thou with me for thy Name's sake; for thy mercy is good. Deliver me, for a poor man am I and a pauper, and my heart is troubled within me. Like a shadow when it declineth am I taken away, I am shaken off as the locusts. My knees are grown weak through fasting, and my flesh is changed for want of oil. And I am become a reproach unto them; they saw me and wagged their heads. Help me, O Lord my God, and save me according to thy mercy. And let them know that this is thy hand and that thou, O Lord, hast wrought it. They will curse, and thou wilt bless; let them that rise up against me be put to shame, but thy servant shall be glad. Let them that slander me be clothed with confusion, and let them be covered with shame as with a mantle. I will greatly praise the Lord with my mouth, and in the midst of many will I praise him. For he hath stood at the right hand of the poor, to save my soul from them that persecute me.

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

Reader: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

The Jews, O Lord, condemned thee to death, thou Life of all; and they whom thou didst cause to cross the Red Sea nailed thee on a Cross. They to whom thou gavest honey from the rock to eat, offered thee gall. Albeit, thou didst endure it willingly in order to deliver us from bondage to the enemy. O Christ our God, glory to thee.

Both now and ever, and unto ages of ages. Amen.

Thou art the true vine, O Theotokos, bearing the Fruit of Life. Thee do we implore. Wherefore, O Lady, intercede thou together with the Apostles and the Saints, for the salvation of our souls.

IDIOMELA HYMNS

Tone 8.

Reader: For fear of the Jews, O Lord, Peter, thy friend and neighbor, denied thee, mourning thus, Turn not away from my tears; for I said that I would keep faith but did not, O compassionate One. Wherefore, receive thou thus our repentance, and have mercy on us.

Hearken to the voice of my prayer, O my King and God.

At thy venerable Cross, O Lord, when the soldiers were mocking thee, the hosts of angels were dazzled; for thou didst wear the crown of slander, thou who didst adorn the earth with flowers. Thou didst wear the robe of revilement, O thou who didst clothe the firmament with clouds. In this dispensation, therefore was known thy compassion, O Christ of great mercy, glory to thee.

Tone 5.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

When thou wast led to the Cross, O Lord, thou didst say, "For what act do ye wish, O Jews, to crucify me? Is it because I have strengthened your cripples? Is it because I raised your dead as from the sleep, healed the woman of her issue of blood, and showed mercy upon the Canaanitish woman? For what act, O ye Jews, desire ye my death?" But ye shall behold him whom ye pierced, O law-transgressors, and know that he is Christ.

THE READING

The reader comes to the center of the solea to read the Old Testament reading, and the priest says:

Priest: Let us attend.

Reader: Verily, I am ready to be scourged. ℣. O Lord, rebuke me not in thy wrath.

Priest: Wisdom.

Reader: The reading is from the Prophecy of Isaiah.

Priest: Let us attend.

The reader faces the congregation and reads the Lesson.

(Isaiah 50:4-11)

Reader: These things the Lord doth say: The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up. Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the Name of the Lord and relies upon his God? Behold, all you who kindle a fire, who set brands alight! Walk by the light of your fire, and by the brands which you have kindled! This shall you have from my hand: you shall lie down in torment.

THE EPISTLE

Priest: Wisdom.

Reader: The Reading is from the First Epistle of Saint Paul to the Romans.

Priest: Let us attend.

(Romans 5:6-10)

Reader: Brethren, while we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man — though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

The people stand.

THE GOSPEL

Priest: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Mark.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

The priest then reads the gospel lesson.

(Mark 15:16-41)

At that time, the soldiers led Jesus away inside the palace (that is, the prætorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyre'ne, who was coming in from the country, the father of Alexander and Rufus, to carry the cross of Jesus. And they brought Jesus to the place called Gol'gotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And the scripture was fulfilled which says, "He was reckoned with the transgressors." And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him.

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "E'lo-i, E'lo-i, la'ma sabach-tha'ni?" which means, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "Behold, he is calling Eli'jah." And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Eli'jah will come to take him down." And Jesus uttered a loud cry, and gave up the spirit. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus cried out and gave up the spirit, he said, "Truly this man was the Son of God!"

There were also women looking on from afar, among whom were Mary Mag'dalene, and Mary the mother of James the younger and of Joses, and Salo'me, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem.

Choir: Glory to thy long-suffering, O Lord.

Reader: Blessed is the Lord God. Blessed is the Lord day by day. May God order our salvation. Our God is a God of salvation.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Come, let us all praise him who was crucified for our sakes; for him did Mary behold on the Tree, and she said, "Even though thou hast endured crucifixion willingly, thou art still my Son and my God."

Lord, have mercy. (40 times)

Thou who at all times, and at every hour, both in heaven and on earth, art worshipped and glorified, O Christ our God, who art long-suffering and plenteous in mercy and compassion; who lovest the just and showest mercy to those who are hardened in sin; who callest all men to salvation through the promise of blessings to come: Do thou the same Lord, receive also our supplications in this present hour, and direct our lives according to thy commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Compass us about with thy holy angels, that guided and guarded by their might, we may attain unto the unity of the faith, and unto the comprehension of thine ineffable glory. For blessed art thou unto ages of ages. Amen.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

Bless, Father, in the Name of the Lord.

Priest: God be gracious unto us, and bless us, and show the light of his countenance upon us, and have mercy upon us.

Reader: Amen.

Priest: O Master, God Almighty, and the Lord, the only Son Jesus Christ, and the Holy Spirit, the one Godhead and one Might, have mercy upon me, a sinner, and by the precepts which thou teachest, save me thine undeserving servant; for thou art blessed unto ages of ages.

Reader: Amen.

The reader immediately begins the sixth hour, as found on the next page.

THE SIXTH HOUR

The priest does the great censing. The people remain standing until he has finished the great censing.

¶ Traditionally, the reader procedes immediately below to O come, let us worship.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Reader: O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

PSALM 53

Reader: O God, in thy Name save me, and in thy strength do thou judge me. O God, hearken unto my prayer, give ear unto the words of my mouth. For strangers are risen up against me, and mighty men have sought after my soul and have not set God before themselves. For behold, God helpeth me, and the Lord is the protector of my soul. He will bring evils upon mine enemies. Utterly destroy them by thy truth. Willingly shall I sacrifice unto thee; I will confess thy Name, O Lord, for it is good. For out of every affliction hast thou delivered me, and mine eye hath looked down upon mine enemies.

PSALM 139

Reader: Rescue me, O Lord, from the evil man; from the unjust man deliver me. Who have devised injustice in their heart; all the day long have they arrayed themselves for wars. They have whetted their tongue like that of a serpent; the venom of asps is under their lips. Keep me, O Lord, from the hand of the sinner; rescue me from unjust men who have devised to undermine my steps. The proud have hid a snare for me, and with cords have they spread a snare for my feet; stumbling-blocks near the paths have they set for me. I said unto the Lord: Thou art my God; give ear, O Lord, unto the voice of my supplication. Lord, O Lord, thou strength of my salvation, thou hast overshadowed my head in the day of battle. Because of my desire, O Lord, give me not up unto the sinner. They have taken counsel against me; forsake me not, lest they should be exalted.

As for the head of those that encircle me, the mischief of their lips shall cover them. Coals shall fall upon them; in fire shalt thou cast them down, and they shall not stand in afflictions. A babbling man shall not prosper on the earth; evils shall hunt an unjust man to his destruction. I know that the Lord will maintain the cause of the poor and the justice of the paupers. Surely the righteous shall confess thy Name, and the upright shall dwell in thy presence.

PSALM 90

Reader: Whoso dwelleth under the defense of the Most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my stronghold; my God, in him will I trust. For he shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee. Yea, with thine eyes shalt thou behold, and see the reward of the ungodly. For thou, Lord, art my hope; thou hast set thine house of defense very high. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon me, therefore will I deliver him; I will set him up, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honor. With long life will I satisfy him, and show him my salvation.

Reader: Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

A salvation thou produced in the midst of the earth, O Christ our God, when thou didst stretch out thy pure hands upon the Cross, calling together all the nations, who cry to thee, O Lord, glory to thee.

Both now and ever, and unto ages of ages. Amen.

For verily, we have no favour for the multitude of our sins. Therefore, O virgin Theotokos, plead with him that was born of thee; for the pleadings of the Mother are very effective in seeking the favour of the Master. Turn thou not away, therefore, from the pleadings of sinners, O most venerable one; for he who was willing to suffer for our sins is merciful and able to save us.

IDIOMELA HYMNS

Tone 8.

Chanter: Thus saith the Lord to the Jews, My people, what have I done unto thee; and wherewith have I harmed thee? Thy blind have I lighted; thy lepers have I cleansed, and the man on his couch have I raised.

In my food they gave me gall, and in my thirst they gave me vinegar to drink.

Ye Jews and Pharisees who lay down the law for Israel, verily, the assembly of the Disciples cry out to you, "Behold the Temple which ye destroyed! Behold the Lamb whom ye crucified! Ye delivered him to the grave, but he arose by his own power. Do not err, O Jews; for it is he who saved you in the sea and nourished you in the wilderness. He is the Life, the Light, and the Peace of the world."

Tone 5.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

O ye nations which have put on Christ, come ye, let us see what it is that Judas, the betrayer, counselled with the law-transgressing Priests against our Saviour. Today have they placed the deathless Word under punishment of death. They have delivered him to Pilate, and crucified him in the place of Golgotha. And as our Saviour was suffering, he cried, saying, "Father forgive them this sin, that the Gentiles may know my resurrection from the dead."

THE READING

The reader comes to the center of the solea to read the Old Testament readings, and the priest says:

Priest: Let us attend.

Reader: O Lord, our Lord, how admirable is thy Name in the whole earth.
℣. For thy magnificence is elevated above the heavens.

Priest: Wisdom.

Reader: The reading is from the Prophecy of Isaiah.

Priest: Let us attend.

The reader faces the congregation and reads the Lesson.

(Isaiah 52:13-15; 53:1-12; and 54:1)

Reader: These things the Lord doth say, "Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him — his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men — so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him.

"He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

"Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities.

"Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. 'Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married,'" says the Lord.

THE EPISTLE

Priest:	Wisdom.
Reader:	The Reading is from the Epistle of Saint Paul to the Hebrews.
Priest:	Let us attend.

(Hebrews 2:11-18)

Reader: Brethren, he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy Name to my brethren, in the midst of the congregation I will praise thee." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me."

Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

THE GOSPEL

Priest: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Luke.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

The priest then reads the gospel lesson.

(Luke 23:32-49)

AT that time, two others also, who were criminals, were led away to be put to death with Jesus. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen of God!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, in letters of Greek and Latin and Hebrew, "This is the King of the Jews."

One of the criminals who were hanged railed at him, saying, "If you are the Christ save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Truly, I say to you, today you will be with me in Paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he gave up the spirit. Now when the centurion saw what had taken place, he glorified God, and said, "Certainly this was a righteous man!" And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

Choir: Glory to thy long-suffering, O Lord.

Reader: Swiftly let thy compassion apprehend us, O Lord; for we are greatly impoverished. Help us, O God our Saviour, for thy Name's glory. Lord, deliver us and forgive us our sins for thy Name's sake.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Reader: Come, let us all praise him who was crucified for our sakes; for him did Mary behold on the Tree, and she said, "Even though thou hast endured crucifixion willingly, thou art still my Son and my God."

Lord, have mercy. (40 times)

Thou who at all times, and at every hour, both in heaven and on earth, art worshipped and glorified, O Christ our God, who art long-suffering and plenteous in mercy and compassion; who lovest the just and showest mercy to those who are hardened in sin; who callest all men to salvation through the promise of blessings to come: Do thou the same Lord, receive also our supplications in this present hour, and direct our lives according to thy commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Compass us about with thy holy angels, that guided and guarded by their might, we may attain unto the unity of the faith, and unto the comprehension of thine ineffable glory. For blessed art thou unto ages of ages. Amen.

Lord, have mercy. (thrice)

Reader: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

Bless, Father, in the Name of the Lord.

Priest: God be gracious unto us, and bless us, and show the light of his countenance upon us, and have mercy upon us.

Reader: Amen.

Priest: O God, Lord of Hosts, and Creator of all creatures, for the indescribable compassion of thy mercies thou didst send thine only Son Jesus Christ for the salvation of our race; and by his Cross thou didst tear up the decree of our sins; and through him didst shame the principals and kings of darkness. Thou, Master, Lover of mankind, accept from us sinners these petitions and pleadings of thanksgiving, and deliver us from every dark and annihilating fall, from all those who seek to do us wrong, and from enemies visible and invisible. Nail the fear of thee in our bodies, and turn not our hearts to evil speech or thoughts. Nay, by thy longing, wound our souls that, beholding thee always, and being guided by the light coming from thee, and observing thee, O unapproachable eternal Light, we may address to thee ceaselessly our thanksgiving and confession, O Father without beginning, with thine only Son, and thy most Holy Spirit, the Giver of Life, now and ever, and unto ages of ages.

Reader: Amen.

The reader immediately begins the ninth hour, as found on the next page.

THE NINTH HOUR

The priest does the great censing. The people remain standing until he has finished the great censing.

❡ Traditionally, the reader proceedes immediately below to O come, let us worship.

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Reader: O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

PSALM 68

Reader: Save me, O God, for the waters are come in unto my soul. I am stuck fast in the mire of the deep, and there is no sure standing. I am come into the deeps of the sea, and a tempest hath overwhelmed me. I am grown weary with crying, my throat is become hoarse; from my hoping in my God, mine eyes have failed me. They that hate me without a cause are multiplied more than the hairs of my head. Mine enemies are grown strong, they that persecute me unjustly; then did I restore that which I took not away. O God, thou knowest my foolishness, and my transgressions are not hid from thee. Let not them that wait on thee be ashamed for my sake, O Lord, thou Lord of hosts. Nor let them that seek after thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach, shame hath covered my face. I am become a stranger unto my brethren, and an alien unto the sons of my mother. For the zeal of thy house hath eaten me up, and the reproaches of them that reproach thee are fallen on me. Yea, with fasting I covered my soul, and it was turned into a reproach for me. And I made sackcloth my clothing, and I became a proverb to them. And they prated against me, they that sit in the gates; and they made a song about me, they that drink wine. But as for me, with my prayer I cry unto thee, O Lord; it is time for thy good pleasure. O God, in the multitude of thy mercy hearken unto me, in the truth of thy salvation. Save me from the mire, that I be not stuck therein; let me be delivered from them that hate me and from the deeps of the waters. Let not the tempest of water overwhelm me, nor let the deep swallow me up, nor let the pit shut its mouth upon me. Hearken unto me, O Lord, for thy mercy is good; according to the multitude of thy compassions, look upon me. Turn not thy countenance away from thy servant, for I am afflicted; quickly hearken unto me. Attend unto my soul and deliver it; because of mine enemies, rescue me. For thou knowest my reproach, my shame and my humiliation. Before thee are all that afflict me; my soul hath awaited reproach and misery. And I waited for one that would grieve with me, but there was no one; and for them that would comfort me, but I found none. And they gave me gall for my food, and for my thirst they gave me vinegar to drink. Let their table before them be for a snare, for a recompense and for a stumbling-block. Let their eyes be darkened that they may not see, and their back do thou continually bow down. Pour out upon them thy wrath, and let the fury of thy wrath take hold upon them. Let their habitation be made desolate, and in their tents let there be none to dwell. For they persecuted him whom thou hast smitten, and to the pain of my wounds have they added. Add iniquity to their iniquity, and let them not enter into thy righteousness. Let them be blotted out of the book of the living, and with the righteous let them not be written. Poor and in sorrow am I; may thy salvation, O God, be quick to help me. I will praise the Name of my God with an ode, I will magnify Him with praise. And this shall please God more than a young calf that hath horns and hooves. Let beggars behold it and be glad; seek after God, and your soul shall live. For the Lord hath hearkened unto the poor and hath not despised them that are fettered for his sake. Let the heavens and the earth praise him, the sea and all the creeping things therein. For God will save Zion, and the cities of Judea shall be builded; and they shall dwell therein and inherit it. And the seed of thy servants shall possess it, and they that love thy Name shall dwell therein.

PSALM 69

Reader: O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in thee all that seek after thee, O God, and let them that love thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art thou, O Lord; make no long tarrying.

PSALM 85

Reader: Bow down thine ear, O Lord, and hearken unto me, for poor and needy am I. Preserve my soul, for I am holy; save thy servant, O my God, that hopeth in thee. Have mercy on me, O Lord, for unto thee will I cry all the day long; make glad the soul of thy servant, for unto thee have I lifted up my soul. For thou, O Lord, art good and gentle, and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer, and attend unto the voice of my supplication. In the day of mine affliction have I cried unto thee, for thou hast heard me. There is none like unto thee among the gods, O Lord, nor are there any works like unto thy works. All the nations whom thou hast made shall come and shall worship before thee, O Lord, and shall glorify thy Name. For thou art great and workest wonders; thou alone art God. Guide me, O Lord, in thy way, and I will walk in thy truth; let my heart rejoice that I may fear thy Name. I will confess thee, O Lord my God, with all my heart, and I will glorify thy Name for ever. For great is thy mercy upon me, and thou hast delivered my soul from the nethermost hades. O God, transgressors have risen up against me, and the assembly of the mighty hath sought after my soul, and they have not set thee before them. But thou, O Lord my God, art compassionate and merciful, long-suffering and plenteous in mercy, and true. Look upon me and have mercy upon me; give thy strength unto thy servant, and save the son of thy handmaiden. Work in me a sign unto good, and let them that hate me behold and be put to shame; for thou, O Lord, hast holpen me and comforted me.

Reader: Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit.

When the thief beheld the origin of life suspended on the Cross, he said, Were not he who is crucified with us incarnate God, the sun would not have hidden his rays, nor the earth quaked with trembling. But thou who endurest all, remember me, Lord, when thou comest into thy kingdom.

Both now and ever, and unto ages of ages. Amen.

Thou who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through Death, and as God didst reveal resurrection; despise not those whom thou hast created with thine own hand; show forth thy love for mankind, O merciful One; accept the intercession of thy Mother, the Theotokos, for us; and save thy despairing people, O our Saviour.

IDIOMELA HYMNS

Tone 7.

Reader: A wonder to behold, how the Maker of heaven and earth was suspended on the Cross; how the sun was darkened and the day changed into night; and how the earth gave up the bodies of the dead from their graves. Wherefore, with them we worship thee. Save thou us.

Tone 2.

Stichos

They parted my garments among them and upon my vesture did they cast lots.

When the lawless nailed thee upon the Cross, O Lord of glory, thou didst cry unto them, "Wherein have I caused you sorrow? Wherein have I angered you? And who before me delivered you from sorrow? And now wherewith do ye reward me? Instead of goodness, evil; for the pillar of fire, ye nailed me on the Cross; for the clouds, ye dug me a grave; instead of water, ye gave me vinegar to drink. I will henceforth call the Gentiles, and they shall glorify me with the Father and the Holy Spirit.

Tone 6.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

The people kneel.

This is sung from the center of the church before the Cross.

Today He is suspended on a Tree who suspended the earth over the waters. (thrice)

A crown of thorns was placed on the head of the King of angels. He who wore a false purple robe covered the heavens with clouds. He was smitten who, in the Jordan, delivered Adam. The Groom of the Church was fastened with nails, and the Son of the Virgin was pierced with a spear.

Thy sufferings we adore, O Christ! (thrice)

Make us to behold thy glorious Resurrection!

THE READING

The reader comes to the center of the solea to read the Old Testament reading, and the priest says:

Priest: Let us attend.

Reader: The fool hath said in his heart, "There is no God." ℣ There is none that doeth good, no, not one.

Priest: Wisdom.

Reader: The reading is from the Prophecy of Jeremiah.

Priest: Let us attend.

The reader faces the congregation and reads the Lesson.

(Jeremiah 11:18-23; 12:1-5, 9-11a, 14-15)

Reader: The Lord made it known to me and I knew; then thou didst show me their evil deeds. But I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying, "Let us destroy the tree with its fruit, let us cut him off from the land of the living, that his Name be remembered no more." But, O Lord of hosts, who judgest righteously, who triest the heart and the mind, let me see thy vengeance upon them, for to thee have I committed my cause. Therefore thus says the Lord concerning the men of An'athoth, who seek your life, and say, "Do not prophesy in the Name of the Lord, or you will die by our hand" — therefore thus says the Lord of hosts: "Behold, I will punish them; the young men shall die by the sword; their sons and their daughters shall die by famine; and none of them shall be left. For I will bring evil upon the men of An'athoth, the year of their punishment."

Righteous art thou, O Lord, when I complain to thee; yet I would plead my case before thee. Why does the way of the wicked prosper? Why do all who are treacherous thrive? Thou plantest them, and they take root; they grow and bring forth fruit; thou art near in their mouth and far from their heart. But thou, O Lord, knowest me; thou seest me, and triest my mind toward thee. Pull them out like sheep for the slaughter, and set them apart for the day of slaughter. How long will the land mourn, and the grass of every field wither? For the wickedness of those who dwell in it the beasts and the birds are swept away, because men said, "He will not see our latter end." "If you have raced with men on foot, and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you do in the jungle of the Jordan? Is my heritage to me like a speckled bird of prey? Are the birds of prey against her round about? Go, assemble all the wild beasts; bring them to devour. Many shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness. They have made it a desolation; desolate, it mourns to me."

Thus says the Lord concerning all my evil neighbors who touch the heritage which I have given my people Israel to inherit: "Behold, I will pluck them up from their land, and I will pluck up the house of Judah from among them. And after I have plucked them up, I will again have compassion on them, and I will bring them again each to his heritage and each to his land."

THE EPISTLE

Priest: Wisdom.

Reader: The Reading is from the Epistle of Saint Paul to the Hebrews.

Priest: Let us attend.

(Hebrews 10:19-31)

Reader: Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

THE GOSPEL

Priest: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to John.

Choir: Glory to thee, O Lord. Glory to thee.

Priest: Let us attend.

The priest then reads the gospel lesson.

(John 19:23-37)

At that time, when they had crucified Jesus the soldiers took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture, "They parted my garments among them, and for my clothing they cast lots."

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness — his testimony is true, and he knows that he tells the truth — that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

Choir: Glory to thy long-suffering, O Lord.

Reader: Forsake us not utterly, for thy Name's sake, and destroy not thy covenant. Take not thy mercies from us, for the sake of Abraham beloved of thee, and for the sake of Isaac thy servant, and of Israel thy holy one.

THE TRISAGION PRAYERS

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Come, let us all praise him who was crucified for our sakes; for him did Mary behold on the Tree, and she said, "Even though thou hast endured crucifixion willingly, thou art still my Son and my God."

Lord, have mercy. (40 times)

Thou who at all times, and at every hour, both in heaven and on earth, art worshipped and glorified, O Christ our God, who art long-suffering and plenteous in mercy and compassion; who lovest the just and showest mercy to those who are hardened in sin; who callest all men to salvation through the promise of blessings to come: Do thou the same Lord, receive also our supplications in this present hour, and direct our lives according to thy commandments. Sanctify our souls; purify our bodies; set aright our minds; cleanse our thoughts; and deliver us from all calamity, wrath and distress. Compass us about with thy holy angels, that guided and guarded by their might, we may attain unto the unity of the faith, and unto the comprehension of thine ineffable glory. For blessed art thou unto ages of ages. Amen.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

Bless, Father, in the Name of the Lord.

Priest: God be gracious unto us, and bless us, and show the light of his countenance upon us, and have mercy upon us.

Reader: Amen.

A PRAYER OF SAINT BASIL THE GREAT

Priest: O Master, Lord Jesus Christ our God, who art patient with our sins, and who hast brought us even to the present hour, in the which, as thou didst hang upon the life-giving Tree, thou didst make a way into paradise for the penitent thief, and by Death didst destroy death, cleanse us sinners, thine unworthy servants; for we have sinned and have dealt iniquitously, and we are not worthy to lift up our eyes and look upon the heights of heaven, inasmuch as we have departed from the path of thy righteousness, and have walked after the desires of our own hearts. But we implore thy boundless goodness. Spare us, O Lord, according to the multitude of thy mercies, and save us, for thy holy Name's sake; for our days have passed away in vanity. Wrest us from the hand of the adversary, and forgive us our sins, and mortify in us carnal imagination; that, putting off the old man, we may be clothed upon with the new man, and may live unto thee, our Master and Benefactor; that, following after thy commandments, we may attain unto rest eternal, where is the abode of all those who rejoice; for thou art in verity the true Joy and Exultation of those who love thee, O Christ our God, and unto thee we ascribe glory, together with the Father, who is without beginning, and thine all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

Reader: Amen.

THE BEATITUDES

Reader: In thy Kingdom, remember us, O Lord, when thou comest into thy Kingdom.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are those that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed art they that hunger and thirst for righteousness' sake: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.

Rejoice and be exceedingly glad: for great is your reward in heaven.

The Heavenly Powers praise thee, saying, "Holy, holy, holy, Lord of Sabbaoth. Heaven and earth are full of thy glory."

The ranks of the holy Angels and Archangels, with all the Heavenly Powers praise thee, saying, "Holy, holy, holy, Lord of Sabbaoth. Heaven and earth are full of thy glory."

THE SYMBOL OF FAITH

All: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets; And I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

Reader: Pardon, remit and forgive, O Lord, our intentional and unintentional faults, by word or deed, knowingly or unknowingly, those committed by night and those by day, those of the mind, and those of the senses, and forgive us all; for thou art good and lovest mankind.

All: Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

Come, let us all praise him who was crucified for our sakes; for him did Mary behold on the Tree, and she said, "Even though thou hast endured crucifixion willingly, thou art still my Son and my God."

Lord, have mercy. (thrice)

Blessed be the Name of the Lord, henceforth and forevermore. (thrice)

Glory to the Father and to the Son and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

PSALM 33

Reader: I will bless the Lord at all times, his praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt his Name together. I sought the Lord, and he heard me, and delivered me from all my tribulations. Come unto him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in him. O fear the Lord, all ye his saints; for there is no want to them that fear him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and he delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and he will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of his servants, and none of them will do wrong that hope in him.

THE DISMISSAL

Priest: Glory to thee, O Christ our God and our hope, glory to thee.

Reader: Glory to the Father and to the Son and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

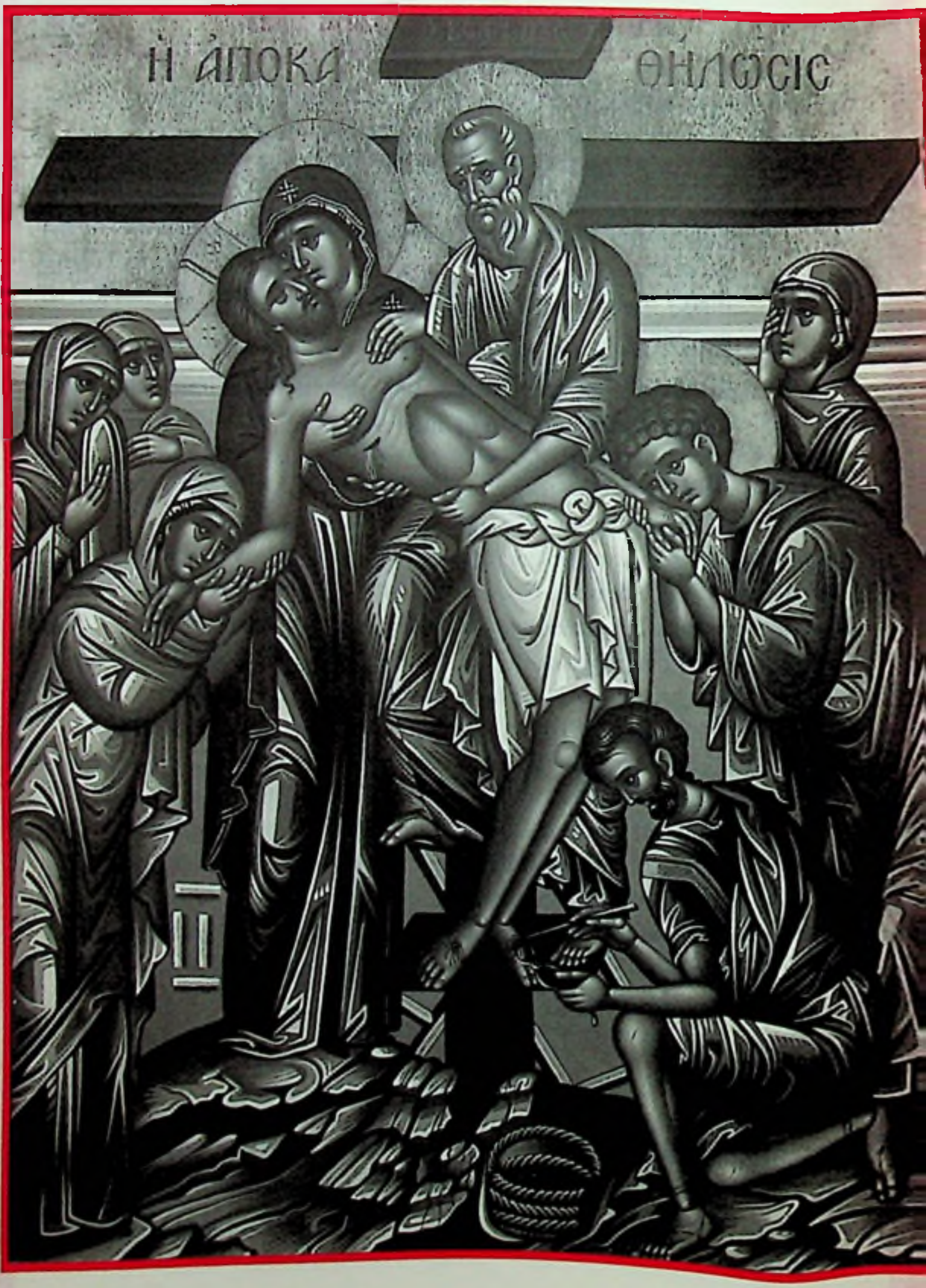
Lord, have mercy. (thrice)

Father, bless.

Priest: May he who endured spittings and scourgings, the cross and death, for the salvation of the world, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of Saint **N.** (patron saint of the church), and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.


Ἡ ἈΠΟΚΑ
ΘΗΛΩCΙC

GREAT VESPERS OF GREAT & HOLY FRIDAY

Commemorating Taking the Body of Jesus down from the Holy Cross

SUNG ON FRIDAY AFTERNOON

PREPARATION

The priest vests in exorasson and dark epitrachelion. If he has the dignity, he also wears the pectoral cross.

Before Great Vespers begins (or after the reading of the gospel), the Epitaphion is placed on the holy table or the prothesis table.

THE BLESSING

The priest and deacon, vested in exorassa, and standing at their places before the holy table, make three metanias, saying:

Priest: How beloved are thy dwellings, O Lord of hosts; my soul longeth and fainteth for the courts of the Lord. As the hart panteth after the fountains of water, so panteth my soul after thee, O God.

The priest kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. The priest takes the epitrachelion, blesses it and kisses the neck-cross, saying:

Priest: Let us pray to the Lord. Lord, have mercy. Blessed is God, who poureth out his grace upon his priests, as oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment, always, now and ever, and unto ages of ages. Amen.

Then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Reader: O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

The reader now recites Psalm 103, Bless the Lord, O my soul. During the reading of Psalm 103, the priest reads the seven prayers at the lighting of the lamps, on page 774.

PSALM 103

Reader: Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers:

the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! In wisdom hast thou made them all.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

At the conclusion of Psalm 103, the deacon stands on the solea before the holy doors and intones the petitions of the litany of peace.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan **N.**, (our Bishop **N.**,) the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities and our armed forces everywhere, let us pray to the Lord.

For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For travelers by sea, by land and by air, the sick, the suffering, captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

LORD, I HAVE CRIED

Tone 1.

Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

The deacon, if one is present, or the priest, does the great censing. When the censing is over, the people may sit. At the conclusion of the great censing, the deacon brings the phelonion to the priest who blesses the phelonion, kisses the back-cross and puts it on, saying:

Priest: Let us pray to the Lord. Lord, have mercy. Thy priests, O Lord, shall be clothed with righteousness, and thy holy ones shall rejoice with joy, always, now and ever, and unto ages of ages. Amen.

Choir: Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no one cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low;

Deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy Name.

Stichera Verse

The whole creation, O Christ, hath been transfigured by fear at beholding thee suspended on the Cross. The sun was darkened, the foundations of the earth were troubled, and everything suffered with the Creator of all. Wherefore, O thou who didst endure this willingly for us, O Lord, glory to thee.

Tone 2.

The righteous shall wait for me, until thou recompense me.

Stichera Verse

Why doth the law-transgressing people of false worship meditate in falsehood? Why was he condemned to death who is the life of all? What great wonder that the Creator of the world hath been delivered into the hands of the wicked, and the lover of mankind hath been elevated on a tree to deliver those who are bound in Hades, who cry, "O long-suffering Father, glory to thee."

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Stichera Verse

Today the blameless Virgin hath seen thee, O Word, suspended on the Cross, and her heart was wounded with mourning from parental emotions. She sighed disconsolately from the depth of her soul. She pulled her hair and cheeks bitterly. She smote her breast crying with copious tears, "Woe is me, O my Divine Son! Woe is me, O Light of the world! Now hast thou disappeared before mine eyes, O Lamb of God!" Then the incorporeal hosts were engulfed with trembling, crying, "O incomprehensible Lord, glory to thee!"

Let thine ears be attentive to the voice of my supplications.

Stichera Verse

O Christ, God of all creation and its Maker, she who without seed gave thee birth, seeing thee suspended on a tree, cried bitterly, "Whither hath the beauty of thy countenance disappeared, O my Son? I cannot endure the sight of thine unjust crucifixion. Arise soon, that I may behold thy third-day resurrection from the dead."

Tone 6.

If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Stichera Verse

Today the Lord of creation standeth before Pilate, and the Creator of all is delivered up to crucifixion, offered as a lamb of his own will. He is fastened with nails, pierced with a spear, and a sponge is brought near to him who rained manna. The Redeemer of the world is smitten on his cheek, and the Redeemer of all is ridiculed by his own servants. What love the Master showed to mankind! For he prayed his Father on behalf of his crucifiers, saying, "Remit them this sin, for the transgressors of the law know not what they unjustly do."

Tone 6.

Glory to the Father and to the Son and to the Holy Spirit.

Stichera Verse

Oh, how the assembly of the law-transgressors condemned to death the King of creation, not being ashamed nor abashed by his benevolences, of which he had assured them formerly, calling them to their remembrance, saying, "My people, what have I done to thee? Have I not showered Judaism with wonders? Have I not raised the dead by only a word? Have I not healed every sickness and every weakness? With what, then, hast thou rewarded me? And why forgetest thou me? For healing, thou hast inflicted wounds upon me; and for raising the dead, thou dost cause me, the benevolent, to die suspended upon a Tree as an evil-doer; the Giver of the Law, as a law-transgressor; and the King of all, as one who is condemned." Wherefore, O long-suffering Lord, glory to thee.

Both now and ever, and unto ages of ages. Amen.

The Theotokion

Today is beheld the working of a dread and strange mystery; for he who is inapprehensible is laid hold of; and he who released Adam is chained. He who trieth the hearts and reigns is tried falsely, and he who looketh into the depths is locked in prison. He before whom the heavenly powers stand trembling standeth before Pilate. The Creator is smitten by the hand of his creatures! The Judge of the living and the dead is condemned to death on a Tree; and the Destroyer of Hades is enfolded in the grave. Wherefore, O thou who didst of thy compassion bear all these things, saving all from the curse, O long-suffering Lord, glory to thee.

As the choir chants the Both now and ever the priest kisses the gospel book and the holy table gives the gospel book to the deacon who kisses the right hand of the priest and places his orarion over the gospel book. The deacon leads the priest(s), in order of their dignity, senior to junior, through the north door for the entrance. The entrance is made to the center of the solea. The deacon, holding his orarion with the thumb and first two fingers of his right hand and the gospel book in his left, points with the orarion toward the holy doors and says to the presiding priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

The presiding priest says the prayer of the entrance:

Priest: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks unto thee, and we pray unto thee, O Master of all, Lord who lovest mankind: Direct thou our prayer as incense before thee, and incline not our hearts unto words or thoughts of evil; but deliver us from all who seek after our souls. For unto thee, O Lord, Lord, are our eyes, and in thee have we hoped. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the presiding priest to kiss, himself kissing the presiding priest's hand.

Pointing to the holy doors with his orarion in his right hand, the deacon says to the presiding priest:

Deacon: Bless, father, the holy entrance.

The presiding priest blesses toward the holy doors with his right hand, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed its chanting of the Theotokion, the deacon, standing before the holy doors and facing east, raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

PHOS HILARON

Then all sing the hymn of thanksgiving at the lighting of the lamps, let by the clergy.

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

THE FIRST READING

The reader comes to the center of the solea, and the deacon says:

Deacon: Let us attend.

Reader: They parted my garments among them, and upon my vesture, did they cast lots. My God, my God, look upon me: why hast thou forsaken me?

Deacon: Wisdom.

Reader: The reading is from the Book of Exodus.

Deacon: Let us attend.

(Exodus 33:11-23)

Reader: Thus the Lord used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his servant Joshua the son of Nun, a young man, did not depart from the tent.

Moses said to the Lord, "See, thou sayest to me, 'Bring up this people'; but thou hast not let me know whom thou wilt send with me. Yet thou hast said, 'I know you by Name, and you have also found favor in my sight.' Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee and find favor in thy sight. Consider too that this nation is thy people." And he said, "My presence will go with you, and I will give you rest." And he said to him, "If thy presence will not go with me, do not carry us up from here. For how shall it be known that I have found favor in thy sight, I and thy people? Is it not in thy going with us, so that we are distinct, I and thy people, from all other people that are upon the face of the earth?"

And the Lord said to Moses, "This very thing that you have spoken I will do; for you have found favor in my sight, and I know you by Name." Moses said, "I pray thee, show me thy glory." And he said, "I will make all my goodness pass before you, and will proclaim before you my Name 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face; for man shall not see me and live." And the Lord said, "Behold, there is a place by me where you shall stand upon the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen."

THE SECOND READING

The reader comes to the center of the solea, and the deacon says:

Deacon: Let us attend.

Reader: Plead thou my cause, O Lord, with them that strive with me.
℣. They rewarded me evil for good.

Deacon: Wisdom.

Reader: The reading is from the Book of Job.

Deacon: Let us attend.

(Job 42:12-17)

Reader: And the Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first Jemi'mah; and the name of the second Kezi'ah; and the name of the third Ker'en-hap'puch. And in all the land there were no women so fair as Job's daughters; and their father gave them inheritance among their brothers. And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, four generations. And Job died, an old man, and full of days. The same dwelt in Haran, on the borders of Edom and Arabia. And he was called Yabob, and he took unto himself a wife, an Arabian woman, and she bore him a son called Hannoun. And Job's father was Zerah, the son of Esau, making him the fifth in the descent from Abraham. And it was also written that he will rise with those whom our Lord shall raise.

THE THIRD READING

The reader comes to the center of the solea, and the deacon says:

Deacon: Let us attend.

Reader: O Lord, our Lord, how admirable is thy Name in all the earth.
℣. Thy magnificence is elevated above the heavens.

Deacon: Wisdom.

Reader: The reading is from the Prophecy of Isaiah.

Deacon: Let us attend.

(Isaiah 52:13-15; 53:1-12; 54:1)

Reader: Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him — his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men — so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him.

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. "Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in travail! For the children of the desolate one will be more than the children of her that is married, says the Lord.

THE EPISTLE

The reader comes to the center of the solea, and the deacon says:

Deacon: Let us attend.

Reader: They have laid me in the lower pits, in the dark places. ℣. O Lord, the God of my salvation, I have cried day and night before thee.

Deacon: Wisdom.

Reader: The reading is from the First Epistle of Saint Paul to the Corinthians.

Deacon: Let us attend.

(1 Corinthians 1:18-31; 2:1-2)

Reader: Brethren, the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast of the Lord."

When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

THE GOSPEL

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The junior priest then reads the gospel from the holy doors.

(Matthew 27:1-38)

At that time, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pontius Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him who was valued, who was valued by the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?" For Pilate knew that they had delivered Jesus out of envy. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barab'bas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And Pilate said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then Pilate released for them Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the prætorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyre'ne, Simon by name; this man they compelled to carry Jesus' cross. And when they came to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; that what was spoken by the prophet might be fulfilled, "They parted my garments among them, and for my clothing they cast lots." Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left.

(Luke 23:39-43)

One of the criminals who were hanged railed at him, saying, "If you are the Christ, save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when you come into your kingdom." And Jesus said to him, "Truly, I say to you, today you will be with me in Paradise."

(Matthew 27:39-54)

And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. If he is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, la'ma sabach-tha'ni?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Eli'jah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Eli'jah will come to save him." And Jesus cried again with a loud voice and gave up the spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

(John 19:31-37)

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness — his testimony is true, and he knows that he tells the truth — that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

(Matthew 27:55-61)

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Mag'dalene, and Mary the mother of James and Joses, and the mother of the sons of Zeb'edee.

When it was evening, there came a rich man from Arimathe'a, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.

The senior priest and deacon then exit the sanctuary through the north door, carrying a large, white linen shroud, and come to stand on the solea before the cross. As the senior priest, assisted by the deacon, removes the body from the cross, wraps it in the white shroud and carries it through the holy doors into the sanctuary, the junior priest concludes the chanting of the gospel.[2]

And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed. Mary Mag'dalene and the other Mary were there, sitting opposite the sepulchre.

THE EKTENIA OF FERVENT SUPPLICATION

The deacon, standing before the holy doors, intones the petitions of the Ektenia of Fervent Supplication.

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

The choir responds Lord, have mercy to the first two petitions.

---

[2] If only one priest is serving, he removes the body from the cross and carries it into the sanctuary when the chanting of the gospel is completed.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to this and the remaining petitions.

Again we pray for all pious and Orthodox Christians.

Again we pray for our father and Metropolitan N. (and our Bishop N.).

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God NN. and) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God NN.,) and all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE EVENING PRAYER

The reader then recites the evening prayer.

Reader: Vouchsafe, O Lord, to keep us this night without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy Name forever. Amen.

Let thy mercy be upon us, O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Master; make me to understand thy commandments. Blessed art thou, O Holy One; enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever: O despise not the works of thy hands. To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Standing at his place before the holy doors, the deacon intones the petitions of the litany of supplication.

Deacon: Let us complete our evening prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art a good God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces the east, while the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

All bow their heads as the priest says the prayer at the bowing of the heads.

Priest: O Lord our God, who didst bow the heavens and come down for the salvation of mankind: Look upon thy servants and thine inheritance; for unto thee, the fearful Judge who yet lovest mankind, have thy servants bowed their heads and submissively inclined their necks, awaiting not help from men but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil and from vain thoughts and from evil imaginations.

Blessed and glorified be the might of thy kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE APOSTICHA

The Procession with the Epitaphios

A procession is now made with the Epitaphion during the chanting of the Aposticha as the people kneel.

The procession takes place in this way:

1) the procession forms inside the sanctuary with the altar boys carrying the torches and fans, and the deacon (if there is one) carrying the censer;

2) concelebrating priests wear only their exorasson and epitrachelion;

3) when the choir begins to slowly chant the Glory on the aposticha, the junior priests take up the epitaphios from the prothesis, hold it above their heads and make a procession from the north door, to the center of the solea where the bier sits;

4) the senior priest walks under the epitaphios, carrying the gospel book, while the deacon walks before, censing the epitaphios.[3]

---

[3] If only one priest is serving, he places the epitaphios on his back, as he would an aer, and makes the procession. After placing the epitaphios upon the bier, he re-enters

5) upon reaching the bier, the clergy process around it three times and then place upon it the epitaphios with the head of Christ being on the north side;

6) the senior priest places the gospel book, cross side up, in the middle of the epitaphios;

7) the senior priest then sprinkles fragrant blossoms upon the epitaphios, makes three prostrations before the bier and venerates the gospel book and the epitaphios;

8) then the other clergy come forward, two by two, followed by all the faithful — each making three prostrations before venerating the gospel book and epitaphios;

9) the clergy re-enter the sanctuary, and Great Vespers concludes as usual.

Tone 2.

Choir: O Christ, Life of all, when Joseph of Ramah brought thee down dead from the Cross, he laid thee in balms and linen, hastening anxiously to kiss thy lips and bury thy pure body free of corruption. But he was reverent with fear as he cried to thee with joy, "Glory be to thy condescension, O Lover of mankind."

℣. The Lord hath reigned, he is clothed with beauty.

Hades, made ridiculous at seeing thee, O Deliverer of all, placed in a new tomb for the sake of all, trembled with fear. Its locks were shattered; its doors broken; the tombs were opened; and the dead awoke. Then Adam cried to thee with joy and gratitude, "Glory be to thy condescension, O Lover of mankind."

℣. For he hath established the world which shall not be moved.

O Christ, who in thy divine nature art boundless and infinite, when thou wast enclosed in the grave by thine own will after the flesh, thou didst close the chambers of death and Hades, and didst

---

the sanctuary, takes up the gospel book, carries it to the bier and places it upon the epitaphios.

demolish all its kingdoms. Then thou preparedst this Sabbath for thy glory, thine illumination, and thy divine blessing.

℣. Holiness becometh Thy house, O Lord, unto length of days.

The angelic hosts, O Christ, beholding those lawless ones victimize thee as a criminal, and seeing the tombstone sealed by the hands of those who pierced thy side, were frightened at thine ineffable long-suffering. But, rejoicing at our salvation, they cried unto thee, "Glory be to thy condescension, O Lover of mankind."

Tone 5.

Glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

O thou who puttest on light like a robe, when Joseph, with Nicodemus, brought thee down from the Tree and beheld thee dead, naked, and unburied, he mourned outwardly and grieviously, crying to thee with sighs, and saying, "Woe is me, O sweet Jesus, whom but a while ago, when the sun beheld suspended upon the Cross, it was shrouded in darkness, the earth quaked with fear, and the veil of the Temple was rent asunder. Albeit, I see that thou willingly enduredst death for my sake. How then shall I array thee, my God? How shall I wrap thee with linen? Or what dirges shall I chant for thy funeral? Wherefore, O compassionate Lord, I magnify thy Passion, and praise thy Burial with thy Resurrection, crying, 'Lord, glory to thee.'"

THE HYMN OF ST. SIMEON

Choir: Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

THE TRISAGION PRAYERS

Choir: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE APOLYTIKIA

Tone 2.

Chanters: The pious Joseph, having brought down thy pure body from the Tree, wrapped it in pure linen, embalmed it with ointment, arrayed it, and laid it in a new tomb.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Verily, the angel came to the tomb and said to the ointment-bearing women, "Ointment is meet for the dead, but Christ hath shown himself to be free from corruption."

PRAYERS BEFORE THE HOLY DOORS

Then the deacon says from within the sanctuary:

Deacon: Wisdom.

Choir: Father, bless.

Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.

Choir: Amen.

Preserve, O God, the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

Priest: O Most holy Theotokos, save us.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

THE LITTLE DISMISSAL

Standing in the holy doors, facing the people, the priest says the great dismissal.

Priest: May he who didst endure spitting, scourges, reviling, and death for our salvation, Christ our true God, through the intercessions of his all immaculate and all-blameless holy Mother; of **N.** (patron saint of the church); and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

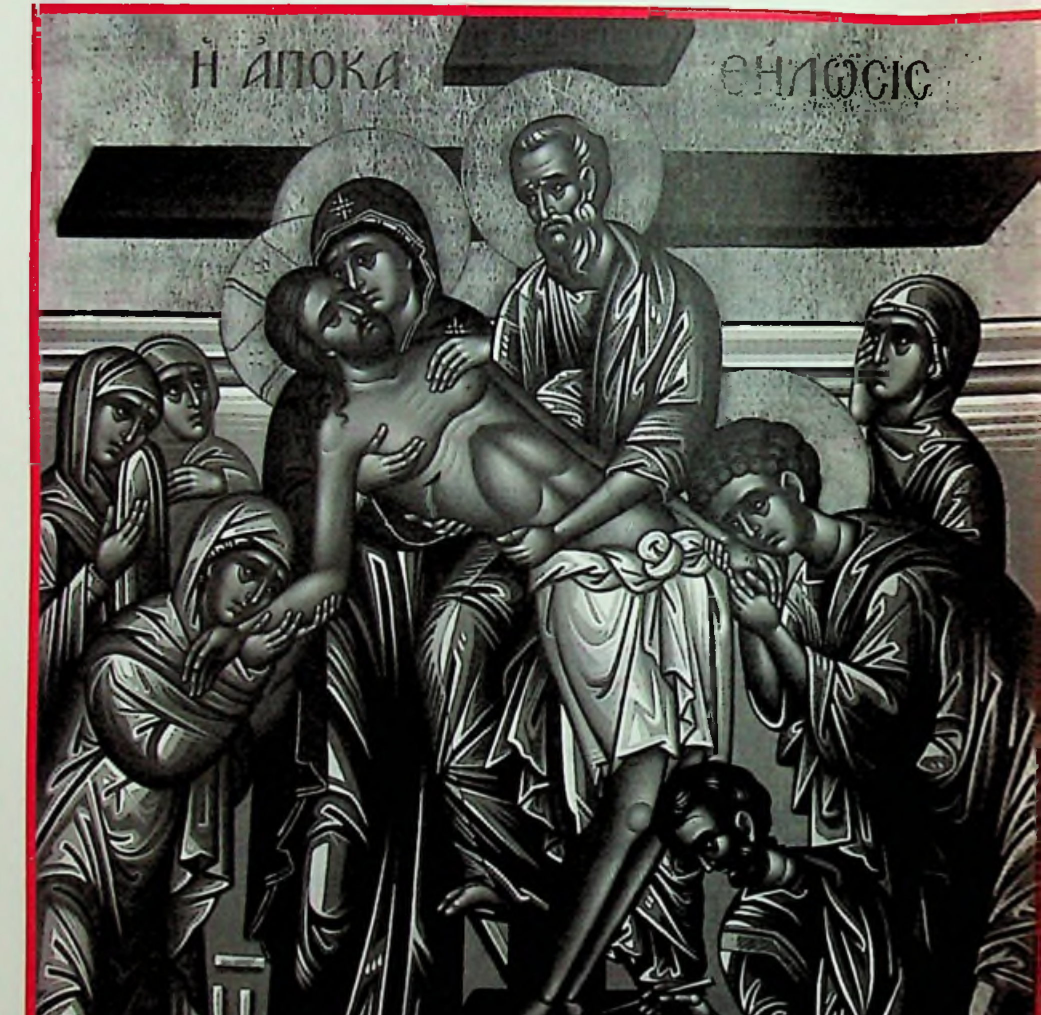
Then facing the icon of Christ on the iconostasis, the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Choir: Amen.

As the faithful come forward to reverence the Epitaphios, the chanters and people sing the last two Troparia, repeating them as many times as is necessary.

~: Ο ΕΠΙΤΑΦΙΟϹ ΘΡΗΝΟϹ :~


Ἡ ἈΠΟΚΑ
ΘΗΛΩϹΙϹ

ORTHROS OF GREAT & HOLY SATURDAY

The Lamentation Service

SUNG ON FRIDAY EVENING BY ANTICIPATION

PREPARATION

The priest vests in exorasson and in dark epitrachelion and phelonion. In some places it is customary for the priest to fully vest without his phelonion until immediately before the chanting of the Canon.

Standing before the holy table facing east, the priest makes three metanias, saying each time:

Priest: | O God, be gracious unto me, a sinner, and have mercy on me.

THE BLESSING

The priest opens the curtains and holy doors, then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The priest then takes up the censer and does the great censing, pausing as he says the doxology on the Our Father.

The reader or the deacon, standing at the reader's stand, says:

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Reader: Amen.

The reader or deacon continues by saying the following troparion, kontakion and theotokion.

Reader: O Lord, save thy people, and bless thine inheritance, granting to thy people victory over all adversaries, and by thy Cross, preserving thine estate.

Glory to the Father and to the Son and to the Holy Spirit.

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who canst not be put to confusion, despise not our petitions, O good and all-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

THE EKTENIA

The priest, standing before the holy table facing east, censes and intones the petitions of the following ektenia.

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (thrice)

Standing at the south side of the holy table and censing, the priest says:

Priest: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (thrice)

Standing at the east side of the holy table and censing, the priest says:

Priest: Again we pray for our father and Metropolitan **N.**, (our Archbishop or Bishop **N.**), and all our brethren in Christ.

Choir: Lord, have mercy. (thrice)

Standing at the north side of the holy table, the priest censes the holy table and then the prothesis while he says:

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen. Bless, Father, in the Name of the Lord.

Standing before the holy table facing east, the priest makes the sign of the cross over the gospel book with the censer, saying:

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always; now and ever, and unto ages of ages.

Choir: Amen.

The priest gives away the censer.

Reader: Glory to God in the highest, and on earth peace, good will among men. (thrice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (twice)

THE SIX PSALMS

The reader continues by reading the Six Psalms, while the priest says the twelve Orthros prayers, on page 769.

Psalm 3

LORD, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people. I laid me down and slept; I awaked; for the Lord sustained me.

I laid me down and slept; I awaked; for the Lord sustained me.

Psalm 37

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me, and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Psalm 62

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee: thy right hand upholdeth me.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

Lord, have mercy. (thrice)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Psalm 87

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou remem-

berest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

Psalm 102

BLESS the Lord, O my soul: and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth

them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

Psalm 142

HEAR my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: Cause me to know the way wherein I should walk: for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will: for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy Name's sake. For thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.

Thy spirit is good; lead me into the land of uprightness.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O Lord our Hope, glory to thee.

THE LITANY OF PEACE

When the reader has completed the Six Psalms, the deacon intones the petitions of the litany of peace.

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan N. (and our Archbishop or Bishop N.), the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities and our armed forces everywhere, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

For travelers by sea, by land and by air, the sick, the suffering, captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

GOD IS THE LORD

Tone 2.

Choir: God is the Lord which hath shone us light. Blessed is he that cometh in the Name of the Lord.

Reader: ℣. O give thanks unto the Lord; for he is good: for his mercy endureth forever.

The Choir repeats God is the Lord as above.

℣. All nations compassed me about: but in the Name of the Lord will I destroy them.

The Choir repeats God is the Lord as above.

℣. I shall not die but live, and declare the works of the Lord.

The Choir repeats God is the Lord as above.

℣. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes.

The Choir repeats God is the Lord as above.

THE APOLYTIKION

Tone 2.

Choir: The pious Joseph, having brought down thy pure body from the tree, wrapped it in pure linen, embalmed it with ointment, arrayed it and laid it in a new tomb.

Glory to the Father and to the Son and to the Holy Spirit.

When thou didst submit thyself unto death, O thou deathless and immortal one. Then thou didst destroy Hell, with thy Godly power. And when thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto thee, "O Christ, thou Giver of life, glory to thee!"

Both now and ever, and unto ages of ages. Amen.

Verily the angel came to the tomb and said to the ointment bearing women, "Ointment is meet for the dead, but Christ hath shown himself to be free from corruption."

THE LITTLE LITANY

The deacon, at his place on the solea, intones the little litany and the priest concludes it with the following exclamation.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds *Lord, have mercy* to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of peace, O Christ our God, and unto thee we ascribe glory, together with the Father, who is from everlasting, and thine all-holy, good and life-giving Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KATHISMATA

(Tone 1; to the melody, *"The soldiers standing guard..."*)

Choir: Verily, Joseph requested of Pilate the precious body, which he wrapped in fine linen, after embalming it with divine spices, and placed it in a new grave. Wherefore, the ointment-bearing women rose up early, crying, "Reveal to us, O Christ, thy resurrection as thou hast foretold."

Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

(To the melody as above.)

The ranks of the angels were dazzled at beholding him who sitteth in the bosom of the Father placed in a grave like one dead. How could the immortal One at whom the myriads of angels gaze, glorifying, be with the dead in hades, being the Lord Creator?

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

If the priest has not already done so, he now fully vests in his vestments.

THE CANON OF HOLY SATURDAY

1st Ode. *Tone 6.*

Heirmos

Choir: The children of those who were saved, hid under ground the God who made the persecuting giant of old to disappear in the waves of the sea. As for us, however, let us praise the Lord as did the youths; for in glory hath he been glorified.

Glory to thee, our God, glory to thee!

O Lord my God, I shall praise thy burial with funeral dirges, and indite unto Thee paeans, O thou through whose Burial the entrance of life hath opened for me; and who by death caused death and hades to die.

Glory to the Father, and to the Son, and to the Holy Spirit:

Verily, the super-terrestrial, and those below the earth, beholding thee on thy throne on high and in the grave below, were amazed, trembling at thy death; for thou, O element of life, wast seen to be dead in a manner transcending the mind.

Both now and ever, and unto ages of ages. Amen.

To the depths of the earth thou descendest to fill all with thy glory; for my person that is in Adam was not hidden from thee; and when thou wast buried thou didst renew me, who was corrupt, O Lover of mankind.

Katavasia

The children of those who were saved, hid under ground the God who made the persecuting giant of old to disappear in the waves of the sea. As for us, however, let us praise the Lord as did the youths; for in glory hath he been glorified.

3rd Ode

Heirmos

Verily, creation, having beheld thee suspended on Golgotha, O thou who didst suspend the whole earth on the waters without hinges, was overtaken with great surprise, crying aloud, "There is none holy save thee, O Lord."

Glory to thee, our God, glory to thee!

Thou hast revealed, O Master, numerous sights as signs of thy burial. But now thou hast revealed thy hidden things as God and Man to those who are in hades also, who shouted, saying, "There is none holy save thee, O Lord."

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast stretched forth thy hands, O Saviour, and gathered the things dispersed of old; and by thy burial in the linen and the grave thou hast loosed the captives, who shout, "There is none holy save thee, O Lord."

Both now and ever, and unto ages of ages. Amen.

A grave and seals contained thee by thy will, O Uncontainable; for by deeds, O Lover of mankind, thou hast made thy power known by a divine act to those who sing, "There is none holy save thee, O Lord."

Katavasia

Verily, creation, having beheld thee suspended on Golgotha, O thou who didst suspend the whole earth on the waters without hinges, was overtaken with great surprise, crying aloud, "There is none holy save thee, O Lord."

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

KATHISMA

Tone 1; Automelon

Choir: The soldiers who watched thy tomb, O Saviour, became like dead men from the lightning of the appearing angel who proclaimed thy Resurrection to the women. Wherefore, thee do we glorify, O Remover of corruption, and to thee do we kneel, O thou who didst rise from the grave, alone our God.

◆

THE CANON, CONTINUED

4th Ode. *Tone 6.*

Heirmos

Choir: Verily, Habakkuk, O good One, foresaw thy divine condescension even to the Cross; and was dazzled as he cried, "Thou abolished the prestige of the mighty, when thou didst appear in hades, since thou art Almighty."

Glory to thee, our God, glory to thee!

Thou hast blessed, O Saviour, this seventh day, which thou had blessed at the beginning with rest from work: for thou hast brought out everything, renewing it and restoring it to its former state, thus keeping the sabbath.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thy soul, by the power of the best, hath vanquished the body, O Word, breaking the bonds of hades and death together by thy might.

Both now and ever, and unto ages of ages. Amen.

Hades in welcoming thee, O Word, murmured at beholding a deified man marked with wounds, who is yet Almighty. Wherefore, at that terrible sight it shouted in fear.

Katavasia

Verily, Habakkuk, O good One, foresaw thy divine condescension even to the Cross; and was dazzled as he cried, "Thou abolished the prestige of the mighty, when thou didst appear in hades, since thou art Almighty."

5th Ode

Heirmos

When Isaiah, O Christ, saw thy light that setteth not, the light of thy divine appearance coming to us in pity, he rose up early, crying, "The dead shall rise, and they who are in the tombs shall awake, and all those on the earth shall rejoice."

Glory to thee, our God, glory to thee!

When thou becamest earthly, O Creator, thou didst renew those who are earthly. And the linen and the grave explained thy hidden mystery, O Word; for the honorable Joseph, of sound belief, fulfilled thy Father's plan, through whom thou hast renewed me by the might of his greatness.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast transported the dead by death, and the corrupt by burial; for as becometh God thou hast made the body which thou didst create incorrupt and deathless; for thy body, O Master, did not see corruption, and thy soul in a strange manner was not left in hades.

Both now and ever, and unto ages of ages. Amen.

Thou didst come from a Virgin who knew no travail. Thy side, O my Creator, was pierced with a spear, by which thou didst accomplish the re-creation of Eve, having thyself become Adam. Supernaturally thou didst fall into a sleep that renewed nature, raising life from sleep and corruption; for thou art Almighty.

Katavasia

When Isaiah, O Christ, saw thy light that setteth not, the light of thy divine appearance coming to us in pity, he rose up early, crying, "The dead shall rise, and they who are in the tombs shall awake, and all those on the earth shall rejoice."

6th Ode

Heirmos

Verily, Jonah the Prophet was caught but not held in the belly of the whale. But being a sign of thee, O thou who didst suffer and wast delivered to burial, he came out of the whale as out of a chamber, and cried unto the watchmen, "In vain do ye watch, O watchman; for ye have neglected mercy."

Glory to thee, our God, glory to thee!

Thou wast killed, O Word, but wast not separated from the body which thou didst share with us; for even though thy temple was dissolved at the time of the Passion, the Person of thy Divinity and Humanity is one only; and in both thou art still a single Son, the Word of God, God and Man.

Glory to the Father, and to the Son, and to the Holy Spirit:

The fall of Adam resulted in the death of a man, not God; for though the substance of thine earthly body suffered, thy Divinity hath remained passionless, transforming the corrupt to incorruptibility. And by thy resurrection thou hast uncovered the incorrupt fountain of life.

Both now and ever, and unto ages of ages. Amen.

Verily, Hades ruled the race of man, but not forever; for thou, O mighty One, when thou wast placed in the grave didst demolish the locks of death with the palm of thy hand, O Element of Life, proclaiming to those sitting yonder from the ages a true salvation, having become, O Saviour, the First-born of the dead.

Katavasia

Verily, Jonah the Prophet was caught but not held in the belly of the whale. But being a sign of thee, O thou who didst suffer and wast delivered to burial, he came out of the whale as out of a chamber, and cried unto the watchmen, "In vain do ye watch, O watchman; for ye have neglected mercy."

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of peace and the Saviour of our souls, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Reader: He who closed the depth of the sea is beheld wrapped in linen and embalmed with myrrh; the Deathless One placed in a tomb like one who is dead. The women came to embalm him, weeping bitterly and crying: "Behold the Sabbath transcendent in blessings in which Christ hath slept and shall rise on the third day."

OIKOS

Reader: Verily, the Almighty hath been elevated upon the Cross, and the whole creation mourned, seeing him suspended naked upon a Tree. The sun hid his rays, and the stars gave not their light; the earth quaked with great fright, and the sea ran away; the rocks were split asunder, and many graves were opened, and the bodies of holy men arose. Hades sighed below, but the Jews were planning slanders against the resurrection of Christ; and the women shouted, crying, "Behold the Sabbath transcendent in blessings on which Christ hath slept, to rise on the third day."

Great and Holy Saturday Synaxarion

Reader: On the Great Holy Saturday, we celebrate the burial of the divine body, and the descent of our Lord and Saviour Jesus Christ to Hades, through which he restored our kind from corruption and transplanted it to eternal life.

On the following day, which was Saturday, and which fell on the twenty-fourth of March, the enemies of God, the high priests and Pharisees, came to Pilate and asked him to seal the tomb until the third day, lest the Disciples come at night, as they claimed, and steal the buried body, and then preach among the people, proclaiming the truth of the Resurrection, which that deceiver had foretold when he was alive, and the last error should be worse than the first. Thus they obtained permission to seal the tomb, and so they went and sealed it and placed a guard upon it from among the soldiers who were guarding the city. (St. Matthew, 27:62-66)

Wherefore, by thine ineffable condescension, O Christ our God, have mercy upon us. Amen.

THE CANON, CONTINUED

7th Ode. *Tone 6.*

Heirmos

Choir: An ineffable wonder! He who saved the righteous youths from the fire of the furnace, hath been placed in the grave, a breathless corpse, for our salvation and deliverance, who sing, "Blessed art thou, O delivering God."

Glory to thee, our God, glory to thee!

Verily, hades was pierced and destroyed by the divine fire when it received in its heart him who was pierced in his side with a spear for our salvation, who sing, "Blessed art thou, O delivering God."

Glory to thee, our God, glory to thee!

The tomb is happy, having become divine when it received within it the Treasure of life, the Creator, as one who slumbereth for our salvation, who sing, "Blessed art thou, O delivering God."

Glory to the Father, and to the Son, and to the Holy Spirit:

The Life of all was willing to lie in a grave, in accordance with the law of the dead, making it appear as the fountain of the Resurrection of our salvation, who sing, "Blessed art thou, O delivering God."

Both now and ever, and unto ages of ages. Amen.

The Godhead of Christ was one without separation in Hades, in the tomb, in Eden, and with the Father and the Spirit, for our salvation, who sing, "Blessed art thou, O delivering God."

Katavasia

An ineffable wonder! He who saved the righteous youths from the fire of the furnace, hath been placed in the grave, a breathless corpse, for our salvation and deliverance, who sing, "Blessed art thou, O delivering God."

8th Ode

Heirmos

Be thou amazed, O heaven, and let the foundations of the earth quake; for behold, he who dwelleth in the highest hath been accounted among the dead, and hath been guest in a humble tomb. Wherefore, O ye youths, bless him; praise him, ye priests; and ye nations, exalt him more and more unto all the ages.

Glory to thee, our God, glory to thee!

The pure Temple hath been destroyed, then rising, he raised with him the fallen tabernacle; for the second Adam who dwelleth in the highest hath descended unto the first Adam in the uttermost chambers of Hades. Wherefore, ye youths, bless him; praise him, ye priests; and ye nations exalt him more and more unto all ages.

Glory to the Father, and to the Son, and to the Holy Spirit:

The courage of the Disciples hath come to its end. But Joseph of Ramah hath shown great valor; for beholding the God of all dead and naked, he sought him and arrayed him, shouting, "O ye youths, bless him; praise him ye priests; and ye nations, exalt him more and more unto the end of ages."

Both now and ever, and unto ages of ages. Amen.

O what dazzling wonders! O what endless goodness! O what ineffable endurance! For he that dwelleth in the highest is sealed up under the earth by his own will. God is slandered as a misleader. Wherefore, O ye youths, bless him; praise him, ye priests; and ye nations, exalt him yet more and more unto the end of ages.

Let us praise, bless and worship the Lord!

Katavasia

Be thou amazed, O heaven, and let the foundations of the earth quake; for behold, he who dwelleth in the highest hath been accounted among the dead, and hath been guest in a humble tomb. Wherefore, O ye youths, bless him; praise him, ye priests; and ye nations, exalt him more and more unto all the ages.

THE NINTH ODE

(The people stand & light their candles)

At the conclusion of the 8th ode, the deacon stands in the holy doors, faces the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion and says:

Deacon: The Theotokos and Mother of the Light, let us honor and magnify in song.

While the choirs chant the magnifications of the ninth ode, the deacon asks the blessing of the priest upon the incense and does the great censing — exiting the sanctuary through the north door and entering through the south door.

Heirmos

Choir: Mourn not for me, Mother, as thou beholdest me in the grave; for I thy Son, whom thou didst conceive in thy womb without seed, shall rise and shall be glorified. And being God, I will ceaselessly exalt and ennoble those who in faith and longing magnify Thee.

Glory to thee, our God, glory to thee!

My eternal Son, I escaped suffering at thy strange birth and was supernaturally blessed. And now, beholding Thee, O my Son, dead and breathless, I am pierced with the spear of bitter sorrow. But arise thou, that I may be magnified by thee.

Glory to the Father, and to the Son, and to the Holy Spirit:

The earth, O my mother, hath hidden me by mine own will. And the gate-keepers of Hades trembled at beholding me clothed with a robe spattered with revenge; for I being God, have vanquished mine enemies with the Cross, and I will rise again and magnify Thee.

Now and ever, and unto ages of ages. Amen.

Let all creation rejoice, and all the earth be glad; for Hades and the enemy have been spoiled. Let the women meet me with spices;

for I redeem Adam and all their descendants, and will rise on the third day.

Katavasia

Mourn not for me, Mother, as thou beholdest me in the grave; for I thy Son, whom thou didst conceive in thy womb without seed, shall rise and shall be glorified. And being God, I will ceaselessly exalt and ennoble those who in faith and longing magnify Thee.

At the completion of the 9th Ode, the priest takes up the censer in his right hand and a lighted candle in his left. Then he and the deacon exit the sanctuary through the holy doors, while the altar boys exit the sanctuary through the north door carrying the torches and fans. The bier is decorated with flowers and the epitaphios has been placed thereon. The altar boys stand on the north and south side of the bier facing the bier, and the priest and deacon stand on the west side of the bier facing east. The priest begins chanting the first stasis of the Encomia (or Lamentations), as he encircles the bier, censing it on all four sides. At the end of each stasis he encircles the bier and censes it on all four sides.

THE LAMENTATIONS

THE FIRST STASIS

Tone 5.

Priest:
IN a grave they laid thee,
O my Life and my Christ:
And the armies of the angels were sore amazed,
As they sang the praise of thy submissive love.

Choir:
How, O Life, canst thou die?
In a grave how canst dwell?
For the proud domain of Death thou destroyest now,
And the dead of Hades makest thou to rise.

Now we magnify thee,
O Lord Jesus our King;
And we venerate thy Passion and Burial:
For therewith hast thou delivered us from death.

O my dear Christ Jesus,
King and Ruler of all,
Why to them that dwelt in Hades didst thou descend?
Was it not to set the race of mortals free?

Lo, the sov'reign Ruler
Of creation is dead,
And is buried in a tomb never used before,
He that all the graves hath emptied of their dead.

In a grave they laid thee,
O my Life and my Christ:
Yet the Lord of Death hast thou by thy Death destroyed,
And the world of thee doth drink rich streams of life.

Lo, how fair his beauty!
Never man was so fair;
But how strangely now has death changed that face we knew,
Though all nature all her beauty to him owes.

O my sweet Lord Jesus,
My Salvation, my Light:
How art thou now by a grave and its darkness hid?
How unspeakable the myst'ry of thy love.

Lo, how strange these wonders,
Deeds amazing and new:
For the Giver of my life is borne lifeless forth
By the hands of weeping Joseph to his rest.

When, O Christ our Maker,
Thou wast laid in thy tomb,
The foundation stones of Hades with ruin shook,
And the graves of mortal men were opened wide.

Earth her bounds thou gavest:
Yet how small is the tomb
Where, O Jesus, King of all, thou dost dwell today,
That dost call the dead to leave their graves and rise.

I adore thy Passion,
Thine Entombing I praise,
And I magnify thy might, thou dear Friend of man:
From destroying passions have they set me free.

When the Ewe that bare him
Saw them slaying her Lamb,
Tossed by swelling waves of pain she wailed forth her woe,
And moved all the flock to join her bitter cries.

Gone the Light the world knew!
Gone the Light that was mine!
O my Jesus, that art all of my heart's desire:
So the Virgin spake lamenting at thy grave.

Who will give me water
For the tears I must weep
So the maiden wed to God cried with loud lament
That for my sweet Jesus I may rightly mourn.

Glory to the Father and to the Son and to the Holy Spirit.

Word of God, we hymn thee,
God of all things art thou,
With thy Father and thy Spirit most holy praised:
And we glorify thy Burial divine.

Both now and ever, and unto ages of ages. Amen.

O pure Theotokos
We bless thee in faith
And we honor the three day burial
Of thy only Son who is our God.

In a grave they laid thee,
O my Life and my Christ:
And the armies of the angels were sore amazed,
As they sang the praise of thy submissive love.

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: Blessed and glorified be the majesty of thy kingdom of the Father and of the Son and of the Holy Spirit; now and ever and unto ages of ages.

Choir: Amen.

LAMENTATIONS

THE SECOND STASIS

Tone 5.

Priest:
RIGHT is it indeed,
Life-bestowing Lord, to magnify thee:
For upon the Cross were thy hands outspread,
And the strength of our dread Foe hast thou destroyed.

Choir:
Right is it indeed,
Maker of all things, to magnify thee:
For by thy dear Passion have we attained
Vict'ry o'er the flesh and rescue from decay.

I am rent with grief,
And my heart with woe is crushed and broken,
As I see them slay thee with doom unjust:
So bewailing him his grieving Mother cried.

Ah, those eyes so sweet,
And thy lips, O Word, how shall I close them?
How the dues of death shall I pay to thee?
So cried Joseph as he shook with holy fear.

Dirges at the tomb
Goodly Joseph sings with Nicodemus,
Bringing praise to Christ who by men was slain,
And in song with them are joined the seraphim.

O my Son, behold
Thy well-loved disciple and thy Mother,
And thy voice so sweet let us hear again:
So with plenteous tears his maiden Mother cried.

Beauty, Word of God,
Nor yet charm was thine when thou didst suffer;
But thy risen glory its light poured down,
Shedding beauty on all men with rays divine.

Trembling when he saw thee,
My Christ, thou Light that blindest seeing,
In a grave concealed and thy breathing stilled,
With a veil of dark the sun concealed his face.

Earth with trembling shook,
And the sun concealed his face with darkness;
For the light unwaning that shines from thee,
With thy body sank to darkness and the grave.

That I may renew
Man's lost nature now from beauty fallen,
Gladly in my flesh I take death on me:
Wherefore, Mother, slay me not with bitter tears.

Stone that man has wrought,
Now conceals the Cornerstone of promise;
Mortal man his God in a grave would hide,
As if God were mortal: Shake with fear, O earth.

Sleeping not for long,
Thou didst yet the dead to life awaken;
And when thou wast risen thou madest rise
Them that through the years had slept, O gracious Lord.

Like a pelican,
With thy side, O Word, by wounding riven,
Hast thou made thy children once dead to live,
By distilling on them moisture rich with life.

Wailing bitter tears,
Word of God, thy spotless Mother mourned thee,
When she saw that thou in a grave wast laid,
O ineffable and everlasting God.

Hades, that dread Foe,
Shook with terror when he looked upon thee,
O thou Sun of glory, that canst not die:
And his captives then he yielded up in haste.

With our songs, O Christ,
Now thy Crucifixion and Entombing,
We thy faithful worship with one accord:
For thy Burial has ransomed us from death.

Glory to the Father and to the Son and to the Holy Spirit.

O eternal God,
Word co-unoriginate, and Spirit:
Magnify the might of America,2
Blessing us with peace and freedom evermore.

Both now and ever, and unto ages of ages. Amen.

Life was born of thee,
O most blameless and most holy Virgin:
Keep the Church from ev'ry dissention free,
Blessing us with peace and freedom evermore.

Right is it indeed,
Life-bestowing Lord, to magnify thee:
For upon the Cross were thy hands outspread,
And the strength of our dread Foe hast thou destroyed.

---

[2] In other countries the appropriate local country is said.

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For holy art thou, O our God, who sittest on the throne of glory of the Cherubim, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

LAMENTATIONS

THE THIRD STASIS

Tone 3.

Then begins the chanting of the third stasis.

Priest:

EV'RY generation
To thy Grave comes bringing,
Dear Christ, its dirge of praises.

Choir:
From the Cross he brought thee,
That Arimathaean,
And in the Grave he laid thee.

Women bringing spices
Came with loving forethought,
Thy due of myrrh to give thee.

Come, all things created,
Let us sing a dirge hymn
To honor our Creator.

Him as dead though living,
Let us, like the women,
In love anoint with spices.

Joseph greatly blessed,
Bury now the body
Of Christ the Life-bestower.

Those he fed with manna
Lifted heels of spurning
Against their Benefactor.

Ah, those minds so foolish,
Hearts so Christ-destroying,
Of them that slew the prophets.

Taught the inner myst'ries,
He like mindless servant
Betrayed the Well of wisdom.

He that sold his Saviour,
Sold himself as captive,
That crafty traitor, Judas.

Joseph is entombing,
Helped by Nicodemus,
The body of his Maker.

Life-bestowing Saviour,
To thy might be glory:
For thou hast vanquished Hades.

When our most pure Lady
Saw thee prone, O Logos,
A mother's dirge she gave thee.

Ah, my precious Springtime!
Ah, my Son beloved.
Ah, whither fades thy beauty?

Wailing song to mourn thee
Poured from thy pure Mother
When thou, O Word, wast slaughtered.

Women to anoint him
With their myrrh are coming
To Christ, who is divine Myrrh.

Death himself by thy Death,
O my God, hast thou slain
By power of thy Godhead.

Snared is now the Snarer,
Man ensnared is ransomed,
My God, through thy great wisdom.

Son of God, Almighty,
O my God and Maker,
Whence came thy will to suffer?

When she saw her Youngling
On the Cross suspended
The Heifer wailed with grieving.

Cries of woe the Maiden
Wailed with fervent weeping:
For grief her heart was piercing.

Light more dear than seeing,
O my Son most precious,
How in a grave dost hide thee?

O my Son, I praise thee
For thy great compassion,
Which moved thee thus to suffer.

Bringing myrrh, the women
To thy tomb, O Saviour,
Are come their myrrh to offer.

Rise, O Lord of mercy,
Raising us up also,
Who languish deep in Hades.

Rise, O Life-bestower,
She that bare thee sayeth,
Thy grief-torn weeping Mother.

Hasten, Word, thy rising,
And release from sorrow
The spotless Maid that bare thee.

All the hosts of Heaven
Were with fear confounded,
Beholding thy dead body.

Once a Joseph bore thee
Into exile, Saviour:
Another now inters thee.

With her wailing dirge song
Thy most holy Mother,
O Saviour, mourns thee slaughtered.

Minds must tremble seeing,
Lord that madest all things,
Thy strange and dire Entombing.

The following verse is repeated as many times as necessary while the priest sprinkles the entire church with rose water.

Myrrh, the women sprinkled,
Store of spices bringing
To grace thy tomb ere dawning.

Grant thy Church peace,
And thy flock Salvation,
By thy Resurrection.

Glory to the Father and to the Son and to the Holy Spirit.

O thou Triune Godhead,
Father, Son and Spirit,
Upon thy world have mercy.

Both now and ever, and unto ages of ages. Amen.

O pure Theotokos
Make us to behold
The Resurrection of thy Son.

Ev'ry generation
To thy Grave comes bringing,
Dear Christ, its dirge of praises.

THE LITTLE LITANY

The people may extinguish their candles.

The deacon, at his place on the solea, intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of Peace, and the Saviour of our souls, O Christ our God, and unto thee do we ascribe glory together with the Father who is from everlasting and thine all-good and life-giving Spirit; now and ever, and unto ages of ages.

Choir: Amen.

EVLOGETARIA

Tone 5.

Choir: Blessed art thou, O Lord: teach me thy statutes.

℣. The company of the Angels was amazed, when they beheld thee numbered among the dead, yet thyself, O Saviour, destroyed the power of death, and with thee raising up Adam and releasing all men from Hell.

Blessed art thou, O Lord: teach me thy statutes.

℣. Wherefore, O Women Disciples, do ye mingle sweet-smelling spices with your tears of pity? The radiant Angel within the sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Saviour is risen from the tomb.

Blessed art thou, O Lord: teach me thy statutes.

℣. Very early in the morning did the Myrrh-bearing Women run lamenting unto thy tomb; but an Angel came toward them, saying: The time for lamentation is passed; weep not, but announce unto the Apostles the Resurrection.

Blessed art thou, O Lord: teach me thy statutes.

℣. The Myrrh-bearing Women mourned as bearing spices they drew near thy tomb, O Saviour. But the Angel spake unto them, saying: Why number ye the living among the dead? In that he is God he is risen from the grave.

Glory to the Father and to the Son and to the Holy Spirit.

℣. We adore the Father, as also his Son, and the Holy Spirit, the Holy Trinity, One in Essence; crying with the Seraphim: Holy, holy, holy art thou, O Lord.

Both now and ever, and unto ages of ages. Amen.

℣. In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness; and He who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

Alleluia, alleluia, alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

THE LITTLE LITANY

The deacon then intones the little litany.

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION

Tone 2.

Choir: Holy is the Lord our God. (thrice)

PRAISES

Tone 2.

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise he him, all his hosts. To thee, O God, is due our song.

IDIOMELONA

Tone 2.

Chanter: Praise God in his sanctuary, praise him in the firmament of his power.

Today he who holdeth creation on the hollow of his hand is contained in a tomb; and he who covereth the heavens with virtue is covered by a stone. Life slumbereth, Hades is alarmed, and Adam is delivered from his bonds. Wherefore, glory be to the dispensation through which thou hast fulfilled all, thy most holy Resurrection from the dead, granting us rest and everlasting sabbath.

Praise him for his mighty acts, praise him according to his excellent greatness.

What is this sight which we behold? What is this present rest? For the King of the ages, having fulfilled the mystery of dispensation by the Passion, hath rested, keeping the sabbath in the tomb, granting us a new Sabbath. Wherefore, let us hail him, "Arise, O God, and Judge of the earth, for thou dost reign forevermore, O thou who possesseth the countless and Great Mercy."

Praise him with the sound of the trumpet, praise him with the psaltery and harp.

Come ye, let us behold our Life placed in a tomb to give life to those who are placed in tombs. Come, let us today behold him sleeping who springeth from Judah, shouting to him prophetically, "Thou hast crouched and lain down like a lion. Who shall arouse thee, O King? But arise by thine own power, thou who didst deliver thyself by thine own choice for our sake. O Lord, glory to thee.

Praise him with the timbrel and dance, praise him with stringed instruments and organs.

Verily, Joseph sought the body of Jesus and placed it in his new tomb; for it is fitting that he come out of the tomb, as out of a chamber. Wherefore, thou who didst crush the might of death, and opened the gates of paradise for mankind, glory to thee.

DOXASTIKON & THEOTOKION

Tone 6.

Chanter: Glory to the Father and to the Son and to the Holy Spirit.

The great Moses foreshadowed this day mystically by his saying, "And God blessed the seventh day"; for this is the day of quiet and rest, on which the only Son of God rested from all his works, keeping Sabbath in the body, by means of the mystery of the dispensation taking effect in death, returning through Resurrection to what he had been, and granting us eternal life; for he alone is good and the Lover of mankind.

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise we cry aloud, "Blessed art thou, O Christ our God, who is thus well pleased, glory to thee."

THE GREAT DOXOLOGY

Tone 6.

Choir: Glory to thee, who hast shown us the Light. Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.

Receive our prayer, thou that sittest at the right hand of the Father, and have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name for ever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy Name forever. Amen.

Let thy mercy, O Lord, be upon us, as we do put our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Lord, teach me thy statutes.

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee, teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have mercy on us.

Glory to the Father and to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.

Holy Immortal: have mercy on us.

THE PROCESSION WITH THE BIER

Choir: Holy God. Holy Mighty. Holy Immortal: have mercy on us.

A procession with the bier, or just the epitaphios if the bier is too heavy, is made as Holy God... is sung.

The procession takes place in this way:

1) During the Great Doxology, the altar boys should get their torches, the fans, the cross and the censer ready;
2) During the Great Doxology, as the priest and chanters sing Blessed art thou, O Lord, teach me thy statutes, some men of the parish — already chosen beforehand — come forward and take up the bier, or the epitaphios alone if the bier is too heavy;
3) The procession follows this order: the cross; torches; the rest of the altar boys with icons if no torches are available; if there is a deacon, he carries the censer in front of the bier/epitaphios, otherwise an altar boy does this; the four men with the bier/epitaphios; the priest carrying the gospel book; and the fans; the people and the choir follow the fans;
4) The procession goes outside and around the church singing Holy God, Holy Mighty, Holy Immortal: have mercy on us throughout its duration;
5) When re-entering the temple, the altar boys stop in the narthex and the men carrying the bier/epitaphios come to the doors of the temple and lift the bier/epitaphios high;
6) The priest goes under the bier/epitaphios first, followed by the deacon, the altar boys and finally the people;
7) As the people enter the temple, they may extinguish their candles and place them in boxes prepared in the narthex for them; and
8) After the last person has passed under the bier/epitaphios, the men bring it back up to the front of the church (or place the epitaphios back in the Bier).

Procession Under the Bier/Epitaphion

At some point during the procession the choir may begin to sing the following hymn.

Tone 5.

Choir: When the Pious Joseph saw that the sun had hidden its rays, and the veil of the Temple had been rent at the death of the Saviour, he did approach Pilate and did plead with him crying and saying, "Give thou me this stranger who from his youth has wandered like a stranger. Give thou me this stranger whom his kinsmen killed in hatred like a stranger. Give me this stranger at whom I wonder, beholding him as a guest of death. Give me this stranger who knoweth how to take in the poor and strangers. Give me this stranger whom the Jews in envy estranged from the world. Give thou me this stranger that I may bury him in a tomb, who being a stranger hath no place whereon to lay his head. Give thou me this stranger, to whom his Mother, beholding him dead, shouted crying, 'O my Son and my God, even though my vitals have been wounded, and my heart burns, as I behold thee dead, yet trusting in thy Resurrection, I magnify thee.'" In these words the honorable Joseph pleaded with Pilate, took the Saviour's body, and with fear wrapped it in linen and balm, placing thee in a tomb, O thou who grantest to all everlasting life and the great mercy.

When all the people have returned into the church, the senior priest exclaims from the Holy Doors:

Priest: Let us Attend! Peace be to all! Wisdom!

While the following troparion is being sung, the priest(s) brings the Epitaphion into the altar and carries it three times around the holy table. He then sets it on the holy table where it remains until the leave-taking of Pascha.

Tone 2.

Choir: When thou didst submit thyself unto death, O thou Deathless and Immortal One, then thou didst destroy Hell with thy Godly pow'r; and when thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto thee: O Christ, thou Giver of Life, glory to thee!

The pious Joseph brought down thy pure body from the tree, wrapped it in pure linen, embalmed it with ointment, arrayed it and laid it in a new tomb.

Verily, the angel came to the tomb and said to the ointment-bearing women, The ointment is meet for the dead, but Christ hath been shown to be remote from corruption.

PROPHECY

Reader: Arise, O Lord, help us, and deliver us, for the glory of thy Name.
℣. O God, we have heard with our ears.

Deacon: Wisdom!

Reader: The reading is from the Prophecy of Ezekiel.

Deacon: Let us attend!

(Ezekiel 37:1-14)

Reader: The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, and set me down in the midst of the valley; it was full of bones. And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest." Again he said to me "Prophesy to these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host. Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord."

THE EPISTLE

Deacon: Let us attend.

Reader: Arise, O Lord, let thy hand be exalted. I will give praise to thee, O Lord, with my whole heart.

Deacon: Wisdom.

Reader: The Reading is from the First Epistle of St. Paul to the Corinthians.

Deacon: Let us attend.

(1 Corinthians 5:6-8)

Reader: Brethren, a little leaven leavens the whole lump. Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. *(Galatians 3:13-14)* Christ redeemed us from the curse of the law, having become a curse for us — for it is written, "Cursed be everyone who hangs on a tree" — that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.

Priest: Peace be to thee that readest.

Choir: Alleluia, alleluia, alleluia.

THE GOSPEL

Deacon: Wisdom! Attend! Let us hear the Holy Gospel.

Priest: Peace to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

Choir: Glory to thee, O Lord, glory to thee.

Deacon: Let us attend.

(Matthew 27:62-66)

Priest: On the next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that imposter said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulchre secure by sealing the stone and setting a guard.

Choir: Glory to thee, O Lord, glory to thee.

THE EKTENIA OF FERVENT SUPPLICATION

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

The choir responds **Lord, have mercy.** to this and the next petition.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

The choir responds **Lord, have mercy. Lord, have mercy. Lord, have mercy.** to this and the remaining petitions.

Again we pray for all pious and Orthodox Christians; for our father and Metropolitan N., (our Archbishop or Bishop N.); for priests, hieromonks, deacons, hierodeacons and monastics, and all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God NN. and) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy Temple (and for the servants of God NN.,) and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing, and for all the people here present, who await thy great and rich mercy.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the God of mercies and of bounties, and of love toward mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces the east, while the deacon says:

Deacon: Let us bow our heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

All bow their heads as the priest says the prayer at the bowing of the heads.

Priest: O holy Lord, who dwellest on high and regardest the humble of heart and with thine all-seeing eye dost behold all creation, unto thee have we bowed the neck of our soul and body, and we entreat thee: O Holy of holies, stretch forth thine invisible hand from thy holy dwelling-place, and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God and lovest mankind, vouchsafing unto us thy earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

PRAYERS BEFORE THE HOLY DOORS

Deacon: Wisdom!

Choir: Bless, Father, in the Name of the Lord.

Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.

Choir: Amen.

Preserve, O God, the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

Priest: Most holy Theotokos, save us!

Choir: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption barest God the Word and art truly Theotokos: We magnify thee.

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)
Father, bless.

THE LITTLE DISMISSAL

Standing in the holy doors, facing the people, the priest says the little dismissal.

Priest: May He who endured fearful sufferings, the life-giving cross, and voluntary burial in the flesh, on behalf of us and for our salvation, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of **N.** (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

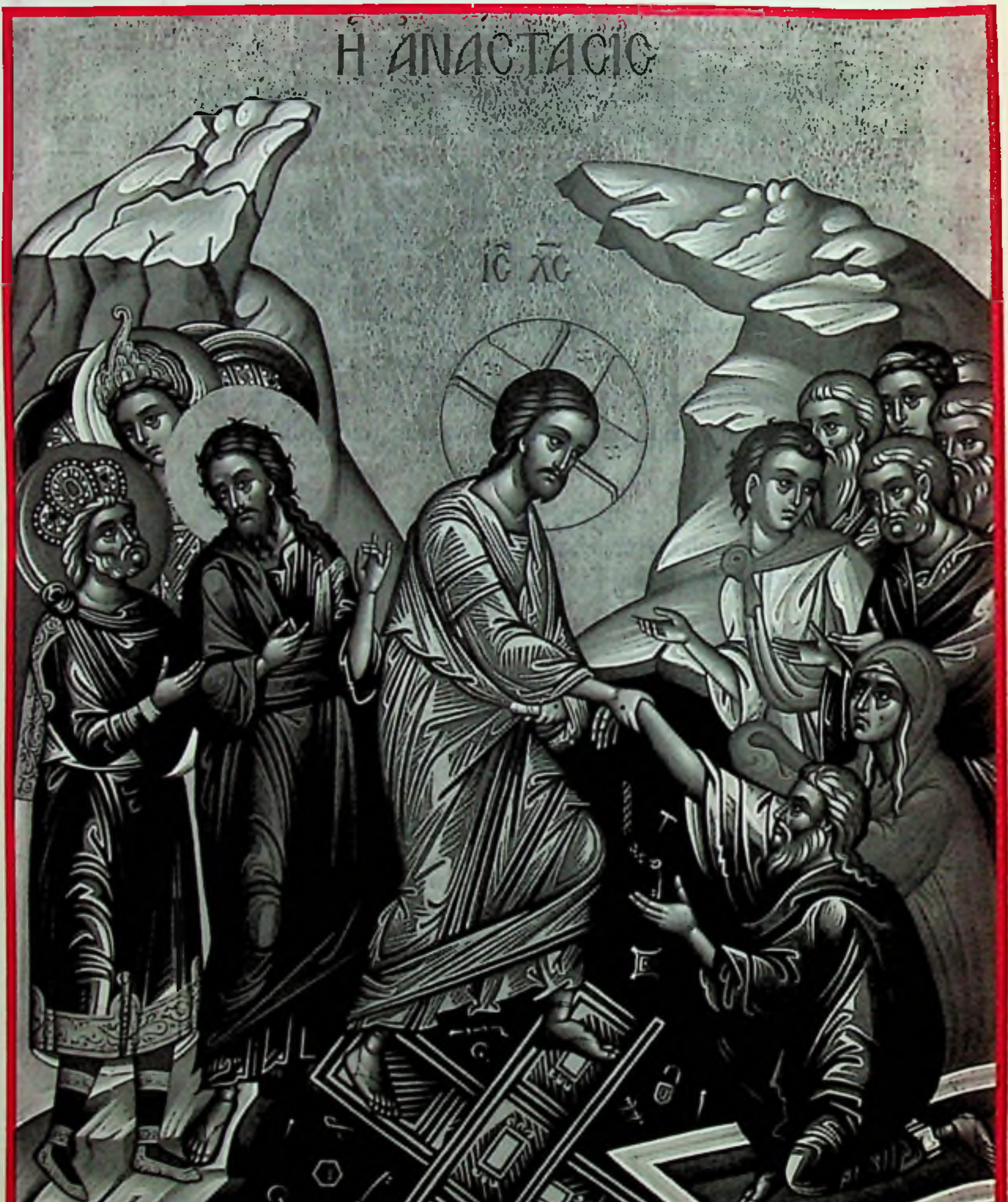
Then facing the icon of Christ on the iconostasis, the priest says:

Priest: Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

The people come forward silently to reverently venerate the bier and receive the blessing and a flower from the priest.

¶ If the All-Night Vigil at the tomb with the reading of the Psalms will take place, the priest now blesses the first readers.


Η ΑΝΑCΤΑCΙC
IC XC

THE VESPERAL DIVINE LITURGY OF ST. BASIL THE GREAT

On Holy Saturday Morning

COMMEMORATING CHRIST'S VICTORY OVER DEATH AND THE HARROWING OF HELL

PREPARATION

The clergy say the kairon, the vesting prayers and perform the proskomedia before the beginning of the service. The clergy vest in bright colored vestments.

THE BLESSING

The service begins as does the usual Divine Liturgy, the opening exclamation being:

Priest: Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

The reader now recites Psalm 103. Meanwhile the priest says the Seven Prayers at the Lighting of the Lamps, on page 774.

Psalm 103

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord. The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! In wisdom hast thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (thrice)

O our God and our Hope, glory to thee.

At the conclusion of Psalm 103, the deacon stands on the solea before the holy doors and intones the petitions of the litany of peace.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds **Lord, have mercy** to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, N., (our Bishop, N.,) for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States,[1] and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

---

[1] In other countries the appropriate head of state is mentioned here.

LORD, I HAVE CRIED

The deacon enters the sanctuary through the south door while the choir chants Lord, I have cried in the appointed tone. The deacon brings the censer to the priest, bows his head and says:

Deacon: Bless, master, the incense.

The priest blesses the censer, saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Amen. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

The deacon then censes the priest two times. When the choir begins to chant Let my prayer be set forth the deacon begins the great censing.

Tone 1.
Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

Choir: Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no man cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Stichos

Bring my soul out of prison, that I may praise thy Name.

Idiomelon

Accept our evening prayers, O holy Lord, and grant us remission of our sins; for thou alone hast made manifest the Resurrection unto the world.

Stichos

The righteous shall wait for me, until thou recompense me.

Idiomelon

Encompass Zion, O ye peoples, and surround her; give ye glory therein to him who arose from the dead; for he is our God that hath delivered us from our transgressions.

Stichos

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Idiomelon.

O come, ye people, let us praise Christ and bow down before him, glorifying his Resurrection from the dead; for he is our God who hath delivered the world from the wiles of the enemy.

Stichos

Let thine ears be attentive to the voice of my supplications.

Idiomelon

By thy Passion, O Christ, we have been set free from sufferings; and by thy Resurrection we have been delivered from corruption; O Lord, glory to thee.

Tone 8.

Stichos

If thou, O Lord, should'st mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Idiomelon

Today hath Hades sighed, cyring, "It were better for me that I had not received the Begotten of Mary. For when he approached me, he loosed my power and crushed my gates of brass, arousing the souls which I had possessed, he being God." Wherefore, glory be to thy Crucifixion and to thy Resurrection, O Lord.

Stichos

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.

Idiomelon

Today hath Hades sighed, crying, "It were better for me that I had not received the Begotten of Mary. For when he approached me, he loosed my power and crushed my gates of brass, arousing the souls which I had possessed, he being God." Wherefore, glory be to thy Crucifixion and to thy Resurrection, O Lord.

Stichos

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Idiomelon

Today hath Hades sighed, crying, "My power hath vanished, because I received a dead Man as one of the dead, but could not hold him completely. Rather, I lost with him those who were under my reign. From the beginning of time I have held control over the dead. But this One raised all. Wherefore, glory be to thy Crucifixion and to thy Resurrection, O Lord.

Stichos

For with the Lord there is mercy and with him is abundant redemption, and He will deliver Israel from all his iniquities.

Idiomelon

Today hath Hades sighed, crying, "My power hath been swallowed up; for the Shepherd, crucified, hath raised Adam; and those whom I had possessed I lost. Those whom I had swallowed by my might, I have given up completely; for the Crucified hath emptied the graves and the might of death hath vanished." Wherefore, glory to thy Cross, O Lord, and to thy Resurrection.

Tone 6.

Glory to the Father and to the Son and to the Holy Spirit.

The great Moses foreshadowed this day mystically by his saying, "And God blessed the seventh day"; for this is the day of quiet and rest, on which the only Son of God rested from all his works, keeping Sabbath in the body, by means of the mystery of the dispensation taking effect in death, returning through Resurrection to what he had been, and granting us eternal life; for he alone is good and the Lover of mankind.

Tone 1.

Theotokion

Both now and ever, and unto ages of ages. Amen.

Let us praise Mary the Virgin, the glory of the whole world, branching from human seed and mother of the Master, the heavenly gate, the praise of the incorporals and the beauty of believers; for verily she did appear as a paradise and tabernacle of Divinity. She did tear down the middle wall of partition, the intervening enmity, bringing safety instead thereof; and did open the kingdom. Therefore, let us hold fast to her; for she is the anchor of faith; and let us accept the Lord, the child whom she bore, as our helper. Be of good cheer now, O people of God, and have faith; for he shall fight against our enemies; for he is Almighty.

As the choir chants Let us praise Mary the Virgin… the priest and deacon make the little entrance, saying as they go:

Deacon: Let us pray to the Lord. Lord have mercy.

Priest: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks unto thee, and we pray unto thee, O Lord of all: Direct thou our prayer before thee as incense, and incline not our hearts unto words or thoughts of wickedness; but deliver us from all who seek after our souls. For unto thee, Lord, O Lord, lift we up our eyes, and in thee have we trusted. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon points towards the holy doors and says to the priest:

Deacon: Bless, master, the holy entrance.

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed its chanting, the deacon raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

Then all sing the hymn of thanksgiving at the lighting of the lamps, led by the clergy.

PHOS HILARON

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

THE FIRST READING

The reader comes to the center of the solea to read the first of the Old Testament readings, and the deacon says:

Deacon: Wisdom.

Reader: The reading is from the Book of Genesis.

Deacon: Let us attend.

The reader faces the congregation and reads the Lesson.

(Genesis 1:1-13)

Reader: In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

THE SECOND READING

(Being the Fourth of Fifteen)

The reader comes to the center of the solea to read the second of the Old Testament readings, and the deacon says:

Deacon: Wisdom.

Reader: The reading is from the Book of Jonah.

Deacon: Let us attend.

The reader faces the congregation and reads the Lesson.

(Jonah 1:1-17; 2:1-10; 3:1-10; 4:1-11)

Reader: Now the word of the Lord came to Jonah the son of Amit'tai, saying, "Arise, go to Nin'eveh, that great city, and cry against it; for their wickedness has come up before me." But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the Lord.

But the Lord hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. Then the mariners were afraid, and each cried to his god; and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down, and was fast asleep. So the captain came and said to him, "What do you mean, you sleeper? Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish."

And they said to one another, "Come, let us cast lots, that we may know on whose account this evil has come upon us." So they cast lots, and the lot fell upon Jonah. Then they said to him, "Tell us, on whose account this evil has come upon us? What is your occupation? And whence do you come? What is your country? And of what people are you?" And he said to them, "I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land." Then the men were exceedingly afraid, and said to him, "What is this that you have done!" For the men knew that he was fleeing from the presence of the Lord, because he had told them.

Then they said to him, "What shall we do to you, that the sea may quiet down for us?" For the sea grew more and more tempestuous. He said to them, "Take me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you." Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more tempestuous against them. Therefore they cried to the Lord, "We beseech thee, O Lord, let us not perish for this man's life, and lay not on us innocent blood; for thou, O Lord, hast done as it pleased thee." So they took up Jonah and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord exceedingly, and they offered a sacrifice to the Lord and made vows.

And the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed to the Lord his God from the belly of the fish, saying, "I called to the Lord, out of my distress, and he answered me; out of the belly of Sheol I cried, and thou didst hear my voice. For thou didst cast me into the deep, into the heart of the seas, and the flood was round about me; all thy waves and thy billows passed over me. Then I said, 'I am cast out from thy presence; how shall I again look upon thy holy temple?' The waters closed in over me, the deep was round about me; weeds were wrapped about my head at the roots of the mountains. I went down to the land whose bars closed upon me for ever; yet thou didst bring up my life from the Pit, O Lord my God.

When my soul fainted within me, I remembered the Lord; and my prayer came to thee, into thy holy temple. Those who pay regard to vain idols forsake their true loyalty. But I with the voice of thanksgiving will sacrifice to thee; what I have vowed I will pay. Deliverance belongs to the Lord!"

And the Lord spoke to the fish, and it vomited out Jonah upon the dry land.

Then the word of the Lord came to Jonah the second time, saying, "Arise, go to Nin'eveh, that great city, and proclaim to it the message that I tell you." So Jonah arose and went to Nin'eveh, according to the word of the Lord. Now Nin'eveh was an exceedingly great city, three days' journey in breadth. Jonah began to go into the city, going a day's journey. And he cried, "Yet forty days, and Nin'eveh shall be overthrown!" And the people of Nin'eveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

Then tidings reached the king of Nin'eveh, and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes. And he made proclamation and published through Nin'eveh, "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed, or drink water, but let man and beast be covered with sackcloth, and let them cry mightily to God; yea, let every one turn from his evil way and from the violence which is in his hands. Who knows, God may yet repent and turn from his fierce anger, so that we perish not?"

When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

But it displeased Jonah exceedingly, and he was angry. And he prayed to the Lord and said, "I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil. Therefore now, O Lord, take my life from me, I beseech thee, for it is better for me to die than to live." And the Lord said, "Do you do well to be angry?" Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city.

And the Lord God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm which attacked the plant, so that it withered. When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, "It is better for me to die than to live." But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "I do well to be angry, angry enough to die." And the Lord said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should not I pity Nin'eveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

THE THIRD READING

(Being the Fifteenth of Fifteen)

The reader comes to the center of the solea to read the last of the Old Testament readings, and the deacon says:

Deacon: Wisdom.

Reader: The reading is from the Book of Daniel.

Deacon: Let us attend.

The reader faces the congregation and reads the Lesson.

(Daniel 3:1-57)

Reader: King Nebuchadnez'zar made an image of gold, whose height was sixty cubits and its breadth six cubits. He set it up on the plain of Dura, in the province of Babylon. Then King Nebuchadnez'zar sent to assemble the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces to come to the dedication of the image which King Nebuchadnez'zar had set up. Then the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces, were assembled for the dedication of the image that King Nebuchadnez'zar had set up; and they stood before the image that Nebuch-adnez'zar had set up. And the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, that when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, you are to fall down and worship the golden image that King Nebuchadnez'zar has set up; and whoever does not fall down and worship shall immediately be cast into a burning fiery furnace." Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image which King Nebuchadnez'zar had set up.

Therefore at that time certain Chalde'ans came forward and maliciously accused the Jews. They said to King Nebuch-adnez'zar, "O king, live for ever! You, O king, have made a decree, that every man who hears the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, shall fall down and worship the golden image; and whoever does not fall down and worship shall be cast into a burning fiery furnace. There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed'nego. These men, O king, pay no heed to you; they do not serve your gods or worship the golden image which you have set up."

Then Nebuchadnez'zar in furious rage commanded that Shadrach, Meshach, and Abed'nego be brought. Then they brought these men before the king. Nebuchadnez'zar said to them, "Is it true, O Shadrach, Meshach, and Abed'nego, that you do not serve my gods or worship the golden image which I have set up? Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image which I have made, well and good; but if you do not worship, you shall immediately be cast into a burning fiery furnace; and who is the god that will deliver you out of my hands?"

Shadrach, Meshach, and Abed'nego answered the king, "O Nebuchadnez'zar, we have no need to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up."

Then Nebuchadnez'zar was full of fury, and the expression of his face was changed against Shadrach, Meshach, and Abed'nego. He ordered the furnace heated seven times more than it was wont to be heated. And he ordered certain mighty men of his army to bind Shadrach, Meshach, and Abed'nego, and to cast them into the burning fiery furnace. Then these men were bound in their mantles, their tunics, their hats, and their other garments, and they were cast into the burning fiery furnace. Because the king's order was strict and the furnace very hot, the flame of the fire slew those men who took up Shadrach, Meshach, and Abed'nego. And these three men, Shadrach, Meshach, and Abed'nego, fell bound into the burning fiery furnace. And they walked about in the midst of the flames, singing hymns to God and blessing the Lord. Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said:

The Prayer of Azariah

"Blessed art thou, O Lord, God of our fathers, and worthy of praise; and thy name is glorified for ever. For thou art just in all that thou hast done to us, and all thy works are true and thy ways right, and all thy judgments are truth. Thou hast executed true judgments in all that thou hast brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice thou hast brought all this upon us because of our sins.

For we have sinfully and lawlessly departed from thee, and have sinned in all things and have not obeyed thy commandments; we have not observed them or done them, as thou hast commanded us that it might go well with us.

So all that thou hast brought upon us, and all that thou hast done to us, thou hast done in true judgment. Thou hast given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world. And now we cannot open our mouths; shame and disgrace have befallen thy servants and worshipers.

For thy name's sake do not give us up utterly, and do not break thy covenant, and do not withdraw thy mercy from us, for the sake of Abraham thy beloved and for the sake of Isaac thy servant and Israel thy holy one, to whom thou didst promise to make their descendants as many as the stars of heaven and as the sand on the shore of the sea. For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins. And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before thee or to find mercy. Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs; such may our sacrifice be in thy sight this day, and may we wholly follow thee, for there will be no shame for those who trust in thee. And now with all our heart we follow thee, we fear thee and seek thy face.

Do not put us to shame, but deal with us in thy forbearance and in thy abundant mercy. Deliver us in accordance with thy marvelous works, and give glory to thy name, O Lord! Let all who do harm to thy servants be put to shame; let them be disgraced and deprived of all power and dominion, and let their strength be broken. Let them know that thou art the Lord, the only God, glorious over the whole world."

Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush. And the flame streamed out above the furnace forty-nine cubits, and it broke through and burned those of the Chaldeans whom it caught about the furnace. But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace, and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them.

Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying:

The Hymn of the Thee Youths

"Blessed art thou, O Lord, God of our fathers, and to be praised and highly exalted for ever; And blessed is thy glorious, holy name and to be highly praised and highly exalted for ever; Blessed art thou in the temple of thy holy glory and to be extolled and highly glorified for ever. Blessed art thou, who sittest upon cherubim and lookest upon the deeps, and to be praised and highly exalted for ever. Blessed art thou upon the throne of thy kingdom and to be extolled and highly exalted for ever. Blessed art thou in the firmament of heaven and to be sung and glorified for ever.

The following hymn is sung antiphonally by two chanters, or a chanter and the people, as is practicable.

Tone 6. or *Tone 1.*

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O all ye works of the Lord, bless ye the Lord; praise and exalt him forever.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye Angels of the Lord, and ye Heavens of the Lord, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O all ye waters that be above the Heavens, and all ye Powers of the Lord, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye sun and moon and ye stars of Heaven, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye showers and dew and all ye winds, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye fire and warmth, ye cold and heat, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye dews and snows, ye frosts and cold, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye frosts and snows, ye lightnings and clouds, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye earth, mountains and hills, and all the things which grow in her, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye fountains, seas and rivers, whales and all that move in the waters, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O all ye fowls of Heaven, beasts and all cattle, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye sons of men, bless ye, and let Israel bless the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye Priests of the Lord, servants of the Lord, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye spirits and souls of the Righteous, holy and humble men of heart, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O Ananias, Azariah, and Misael, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: O ye Apostles, Prophets and Witnesses of the Lord, bless ye the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: We bless the Father, Son, and Holy Spirit, the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: We praise, and exalt the Lord in all the ages.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: We praise, we bless and worship the Lord.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

Chanter: We praise and glorify the Lord in all the ages.

The following verse is chanted very slowly.

Choir: Praise the Lord, and exalt him more and more unto all the ages.

During the final Old Testament reading the priest stands before the holy table, facing east, and says the prayer of the thrice-holy hymn.

PRAYER OF THE THRICE-HOLY HYMN

Priest: O holy God, who restest in the holy place, who art hymned by the seraphim with thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour, to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto thee.

At the conclusion of the last reading, the deacon, standing at his place at the holy table, says to the priest:

Deacon: | Bless, master, the time of the thrice-holy.

The priest blesses the deacon and he kisses the priest's right hand.

The deacon then stands in the holy doors, facing the people, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The deacon returns to his place at the holy table and the priest says:

Priest: For holy art thou, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever...

Facing the congregation through the holy doors, the deacon lifts his orarion and says:[1]

Deacon: ...and unto ages of ages.

Choir: Amen.

THE BAPTISMAL HYMN

The choir sings the baptismal hymn, while the priest and deacon say the baptismal hymn at their places before the holy table, making three metanias.

Choir: As many of you as have been baptized into Christ, have put on Christ. Alleluia. (thrice)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages Amen.

Have put on Christ. Alleluia.

Deacon: Dhynamis!

---

[1] If no deacon is serving, the priest says this from his place before the holy table, facing east.

Choir: As many of you as have been baptized into Christ, have put on Christ. Alleluia.

Before the people do the final chanting of the baptismal hymn, the deacon stands in the holy doors, faces the congregation with lifted orarion and says Dhynamis!

Then as the people chant the baptismal hymn for the final time, the deacon returns to his place at the holy table and says to the priest:

Deacon: Command, master.

The priest and deacon proceed to the high place while the priest says the following, or they may remain at their places at the holy table, in which case the priest may face the prothesis with outspread hands, while saying the following:

Priest: Blessed is he that cometh in the Name of the Lord.

Whether they have remained at the holy table or gone to the high place, the deacon points to the throne with his orarion and says the following to the priest:

Deacon: Bless, master, the throne on high.

The priest faces the throne at the high place and with outspread hands, says:

Priest: Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever, and unto ages of ages.

Deacon: Amen.

THE EPISTLE

If the clergy have gone to the high place, the priest stands to the right of the throne, facing the congregation, and the deacon returns to his place at the holy table. The reader, carrying the epistle book, stands in the center of the solea, facing east. After the final chanting of the baptismal hymn, the deacon turns to face the reader, lifts his orarion and says:

Deacon: Let us attend.

Reader: Let all the earth adore thee, and sing to thee. ℣. Shout with joy to God, all the earth.

Deacon: Wisdom.

Reader: The Reading is from the Epistle of Saint Paul to the Romans.

Deacon: Let us attend.

The reader faces west and reads the epistle.

(Romans 6:3-11)

Reader: Brethren, all who have been baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus our Lord.

During the epistle or the baptismal hymn, according to local custom, the deacon takes up the censer and says to the priest:

Deacon: Bless, master the incense.

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

The deacon now quietly censes around the holy table, the entire sanctuary and the clergy who stand there.

The censing being completed, the priest and deacon take up their places at the holy table, and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

The priest says the prayer before the gospel:

Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon bows before the priest and says:

Deacon: Bless, master, him that proclaimeth the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon, saying:

Priest: May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Let it be to me according to thy word.

THE GOSPEL HYMN[3]

The Joyful Procession with Laurel Leaves and/or Flower Petals

A joyful procession, symbolizing Christ's triumph and victory over death, with a large bowl of laurel leaves and/or flowers is made during the following hymn — which replaces the Alleluia on this day.

The people remain standing, blessing themselves with the sign of the Cross as the priest, strewing the leaves and/or flower petals, passes them.

The procession takes place in this way:

1) during the Hymn As Many as are Baptized, the altar boys begin to prepare for the procession;
2) the procession follows this order: the cross; torches; the rest of the altar boys with icons if no torches are available; if there is a deacon, he carries the censer in front of the priest, otherwise an altar boy does this; the priest carrying the large bowl filled with laurel leaves and/or flower petals; and the fans;
3) the procession begins immediately after the priest sings the first stichos below; and
4) the procession follows the normal route of the Great Entrance, except that the clergy immediately enter the sanctuary instead of staying outside as do the altar servers (for the Gospel).

PROKEIMENON

Psalm 81. *Tone 7.*

Priest: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Chanter: God hath stood in the congregation of gods, and being in the midst of them he judgeth gods.

---

[3] In some traditions, the holy doors and curtains are closed now and the vestments and the altar covers are changed from dark to bright colors.

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Chanter: How long will you judge unjustly; and accept the persons of the wicked?

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Chanter: Judge the needy and fatherless. Do justice to the humble and the poor.

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Chanter: Rescue the poor; and deliver the needy out of the hand of the sinner.

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Chanter: They have not known or understood; they walk on in darkness. All the foundations of the earth shall be moved.

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

Chanter: I have said: You are gods and all sons of the most High. But you, like men, shall die; and shall fall like one of the princes.

Choir: Arise, O God, judge thou the earth; for thou shall inherit among all the nations.

THE GOSPEL

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

Deacon: O holy apostle and evangelist Matthew, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne, and says:

Deacon:	Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest:	Peace be to all.
Choir:	And to thy spirit.
Deacon:	The reading is from the Holy Gospel according to Matthew.
Choir:	Glory to thee, O Lord. Glory to thee.
Deacon:	Let us attend.

The deacon now chants the gospel:

(Matthew 28:1-20)

AFTER the sabbath, toward the dawn of the first day of the week, Mary Mag'dalene and the other Mary went to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where the Lord lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. As they went to tell his disciples, behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me."

While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a great sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were directed; and this story has been spread among the Jews to this day.

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, "All power in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Amen.

When the gospel lection is completed, the deacon enters the sanctuary through the holy doors as the priest blesses him, saying:

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the people chant:

Choir: Glory to thee, O Lord. Glory to thee.

¶ In ordinary Antiochian and Greek practice, the litanies which accompany the following prayers are omitted, and only the ending of the Second Prayer of the Faithful is said aloud. The priest says the following prayers quietly:

Prayer of the Ektenia of Fervent Supplication

Priest: O Lord our God, accept this fervent supplication of thy servants, and have mercy upon us according to the multitude of thy mercy; and send down thy compassions upon us and upon all thy people, who await the rich mercy that cometh from thee. For thou art a merciful God and lovest mankind, and to thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the Litany for the Catechumens

Priest: O Lord our God, who dwellest in the heavens, and lookest down upon all thy works: Look upon thy servants the catechumens, who have bowed their necks before thee, and grant them the light yoke. Make them honorable members of thy holy Church, and account them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption, unto knowledge of thee, our true God: that with us they may glorify thine all-honorable and majestic Name: of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the First Litany of the Faithful

Priest: Thou, O Lord, hast shown us this great mystery of salvation, thou hast accounted us, thy humble and unworthy servants, worthy to be ministrants of thy holy altar. Do thou enable us with the power of thy Holy Spirit for this service, that standing uncondemned before thy holy glory, we may offer unto thee a sacrifice of praise: for thou art he who worketh all things in all men; grant, O Lord, that our sacrifice may be acceptable and well-pleasing in thy sight, for our own sins, and for the errors of the people: for unto thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE SECOND LITANY OF THE FAITHFUL

The people stand.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Wisdom.

Priest: O God, who in pity and compassion hast visited our lowliness, who hast set us, thy humble and sinful and unworthy servants, before thy holy glory, to minister at thy holy altar: Strengthen us by the power of thy Holy Spirit for this service, and grant us utterance in the opening of our mouth, to invoke the grace of thy Holy Spirit upon the gifts about to be set before thee:

As he says the exclamation, the priest makes the sign of the cross over the antiminsion with the gospel book, and places it upright before the tabernacle.

Priest: That guarded always by thy might we may ascribe glory unto thee to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest now unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower, right corner of the antiminsion.

The deacon enters the sanctuary through the south door. As the choir chants Let all mortal flesh keep silence, the priest bows low at his place before the holy table as he quietly says the prayer of the cherubic hymn.

LET ALL MORTAL FLESH KEEP SILENCE

(This is sung instead of the usual Cherubic Hymn.)

Choir: Let all mortal flesh keep silence and in fear and trembling stand, pondering nothing earthly minded. For the King of kings and the Lord of lords cometh forth to be slain and given as food to the faithful. Before him go the ranks of angels, with all the principalities and powers.

This hymn is repeated until the priest begins the great entrance.

THE PRAYER OF THE CHERUBIC HYMN

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory, for to serve thee, is a great and terrible thing even to the heavenly powers. Nevertheless, through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Lord of all didst take the Name of our High Priest, and delivered unto us the ministry of this liturgic and unbloody sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth; who art borne on the throne of the cherubim; who art Lord of the seraphim and King of Israel; who alone art holy and restest in thy holy place. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner, and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee: Turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offers and is offered, that accepts and is distributed, O Christ our God: and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, good and life-giving Spirit; now and ever, and unto ages of ages. Amen.

Then the priest and the deacon, with raised orarion, stand at their places at the holy table and say the appointed phrase, thrice.

Priest: Let all mortal flesh keep silent and stand with fear and trembling, and ponder nothing worldly within itself, for the King of kings and Lord of lords cometh forth to be slain and given as food to the faithful. Before him come the choirs of angels, with all principalities and authorities,

Deacon: The many-eyed cherubim and the six-winged seraphim, covering their faces and crying aloud the hymn. (metania by priest and deacon)

After saying the appointed phrase, the priest blesses the censer, saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Amen. Incense we offer unto thee O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

The priest now censes around the holy table, the sanctuary and the clergy, and from the holy doors, the icons on the iconostasis and the people, saying as he censes:

Priest: O come, let us worship and fall down before God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

The concluding verses of the psalm are said after the great entrance, when the gifts have been placed on the holy table.

Having completed the censing, the priest gives up the censer and he and the deacon, standing at their places before the holy table, make three metanias, and the priest may say the following penitential troparia:

Priest: Like the prodigal son, I have sinned against thee, O Saviour. Receive me as I repent, O Father, and have mercy on me, O God.

With the voice of the publican I cry unto thee, O Christ my Saviour. Take pity on me as thou hast on him, and have mercy on me, O God.

The priest kisses the antiminsion (reverencing each of the wounds of Christ: hands, side, and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table. The priest and deacon then fold their arms across their breasts and bow to each other saying:

Forgive me, brother and concelebrant.

The deacon goes immediately to the prothesis, passing the high place. The priest, turning to face west, bows toward the people, saying:

Priest: Forgive, O God, those who hate us and those who love us.

Now standing before the prothesis, the priest censes the gifts and then he and the deacon make three metanias, saying each time:

Priest: O God, be gracious unto me a sinner, and have mercy on me.

The deacon then says to the priest:

Deacon: Lift up, master.

The priest, lifting the aer from the gifts and placing it on the deacon's shoulders and giving him the diskos, says:

Priest: Lift up your hands unto the holies, and bless the Lord.

The deacon, receiving the diskos, kisses the priest's right hand and places his orarion over the diskos. The priest then takes up the chalice, saying:

Priest: God hath gone up in jubilation; the Lord with the voice of the trumpet.

* * *

THE GREAT ENTRANCE

The priest, following the deacon for the great entrance, exits the sanctuary through the north door. As he exits the sanctuary, the deacon says:

Deacon: All of you, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The people respond Amen to this and the rest of the petitions of the great entrance.

Priest: Our father and Metropolitan **N.** (our Archbishop or Bishop **N.**), and all our brotherhood in Christ, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

Our president, civil authorities and armed forces, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God, **NN.**, that he (she, they) may have mercy, life, peace, health, salvation and visitation, pardon and forgiveness of sins, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, **NN.**, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

After making the great entrance, the deacon immediately enters the sanctuary through the holy doors and stands at the southwest corner of the holy table, still holding the diskos, facing west.

THE CHERUBIC HYMN, CONCLUSION

Choir: The Cherubim many-eyed and the six-winged Seraphim covering their faces and chanting their hymn: Alleluia, alleluia, alleluia.

The priest enters the sanctuary through the holy doors while the choir concludes the appointed hymn.

The priest places the chalice on the antiminsion (on his right) then receives the diskos from the deacon, who says to him:

Deacon: Thy priesthood, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

Priest: Thy diaconate, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

The priest places the diskos next to the chalice (on his left), saying:

Priest: The noble Joseph, when he had taken down thine immaculate body from the tree, wrapped it in pure linen and spices and, sorrowing, placed it in a new tomb.

He may also say:

In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As life-bearing, as more splendid than paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

The priest takes the covers from the diskos and the chalice and places them at the corners of the antiminsion. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts. The deacon then says:

Deacon: Do good, master.

Taking the censer, the priest censes the gifts thrice, saying the concluding verses of Psalm 50:

Priest: Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

At a Concelebration by Two or More Priests

Priest: Remember me, brother(s) and concelebrant(s).

Concelebrant(s): Thy priesthood, the Lord God remember in his kingdom.

Priest: Pray for me, brother(s) and concelebrant(s).

Concelebrant(s): May the Holy Spirit descend upon thee, and the power of the Most High overshadow thee.

Priest: May the same Spirit serve with us all the days of our life.

Deacon: Remember me (us), holy master.

The priest blesses the deacon saying:

Priest: The Lord God remember thee (you) in his kingdom, always, now and ever, and unto ages of ages.

Kissing the right hand of the priest, the deacon says:

Deacon: Amen.

THE LITANY OF SUPPLICATION

Passing the high place, the deacon exits the sanctuary through the north door. Standing at his place on the solea, the choir having concluded the appointed hymn, the deacon lifts his orarion and intones the petitions of the litany of supplication.

The priest quietly says the prayer of the proskomedia while the deacon intones the petitions.

Deacon: Let us complete our prayer unto the Lord.

The choir responds Lord, have mercy to each petition.

For the precious gifts now set forth, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the following petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: O Lord, our God, who hast created us, and hast brought us into this life, who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who hath appointed us to this ministry by the power of thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of thy new Covenant, ministers of thy holy mysteries. Accept us who draw near to thy holy altar, according to the fulness of thy mercy, that we may be worthy to offer unto thee this reasonable and unbloodly sacrifice for our own sins, and for the errors of the people, which do thou accept upon thy holy and ideal altar above the heavens for a sweet-smelling savour, and send down upon us in return the grace of thy Holy Spirit. Look upon us, O God, and behold this our service, and accept it as thou didst accept the gifts of Abel, the sacrifices of Noah, the burnt-offerings of Abraham, the priestly offices of Moses and Aaron, the peace-offerings of Samuel. Even as thou didst accept at the hands of thy holy apostles this true ministry, so also do thou in thy goodness, O Lord, accept from the hands of us sinners these gifts: that, having been accounted worthy blamelessly to minister at thy holy altar, we may receive the recompense of wise and faithful stewards, in the terrible day of thy just requiting:

Priest: Through the compassions of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Turning to face the people, the priest blesses saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest turns and faces east while the deacon says:

Deacon: Let us love one another, that with one accord we may confess:

Choir: Father, Son and Holy Spirit: the Trinity, one in essence and undivided.

The priest makes three metanias before the holy table, saying each time:

Priest: I will love thee, O Lord, my strength; the Lord is my firm foundation, my refuge, and my deliverer.

The priest then kisses the covered gifts (first the diskos, then the chalice), the cross on the aer and the holy table. When there is a concelebration by two or more priests, the kiss of peace is now exchanged among them, the senior priest saying: Christ is in our midst and the junior priest responding He is and ever shall be. If two or more deacons are serving they do likewise, exchanging the kiss of peace on the solea.

Meanwhile the deacon makes three metanias before the icon of Christ and then kisses the cross on his orarion. Then lifting his orarion, the deacon says:

Deacon: The doors. The doors. In wisdom let us attend.

THE CREED

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner:

All: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten, not made; of one essence with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified also for us under Pontius Pilate, and suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets, and I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

At the conclusion of creed, the deacon, still standing before the icon of Christ with raised orarion, says:

Deacon: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.

The priest says the following while he makes the sign of the cross over the gifts with the folded aer and, after laying it aside, turns to bless the people, saying:

Priest: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with you all.

Choir: And with thy spirit.

Still facing west, the priest lifts up his arms, saying:

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Facing east and bowing low before the holy table, the priest says:

Priest: Let us give thanks unto the Lord.

Choir: It is meet and right to worship Father, Son, and Holy Spirit, the Trinity, one in essence and undivided.

THE HOLY ANAPHORA

The deacon enters the sanctuary through the north door and stands at the northwest corner of the holy table, makes three metanias and kisses the corner of the holy table. He then takes up the fan or the folded aer and gently waves it over the holy gifts as the priest bows low and says the holy anaphora:

Priest: O thou who dost truly exist, Master, Lord God, Father Almighty adorable: it is truly meet and just, and befitting the majesty of thy holiness that we should magnify thee, praise thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our reasonable service; for thou art he that hath graciously bestowed upon us the knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible; who sittest upon the throne of glory, and beholdest the depths, who art without beginning, invisible, incomprehensible, uncircumscript, immutable, the Father of our Lord Jesus Christ, our great God and Saviour, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the Living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Might, the true Light, through whom the Holy Spirit was manifested: the Spirit of Truth, the Gift of Adoption, the pledge of an inheritance to come, the first-fruits of eternal good things, the life-giving Power, the fountain of holiness, by whom enabled every rational and intelligent creature doth serve thee, and send up to thee perpetual praise, for all things are thy servants. Yea, Angels and Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim praise thee; round about thee stand the six-winged Seraphim; and with twain they cover their faces, and with twain their feet; and with twain they fly, continually crying out to one another with unceasing praises:

The deacon, now holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

Priest: Singing the triumphal hymn, shouting, proclaiming and saying:

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

As the choir chants the triumphal hymn, the deacon closes the star, wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside. The deacon moves to the southwest corner and bows low as the priest continues, saying:

Priest: With these blessed Powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works; for in righteousness and true judgment hast thou ordered all things for us. When thou hadst created man, and hadst fashioned him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the midst of a Paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God, who had created him, and was led astray by the guile of the serpent, and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One; neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through the tender compassion of thy mercy. Thou didst send forth prophets; thou didst perform mighty works by the Saints who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who foretold unto us the salvation which was to come; thou didst give us the Law to aid us; thou didst appoint guardian angels. And when the fulness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages; who, being the Brightness of thy glory, and the express Image of thy person, and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But albeit he was God before all the ages, yet he appeared upon earth and dwelt among men; and was incarnate of a holy Virgin, and did empty himself, taking on the form of a servant, and becoming conformed to the fashion of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine Only-begotten Son, who is in thy bosom, our God and Father, to be born of a woman, the holy Theotokos and ever-virgin Mary; to be born under the Law, that he might condemn sin in his flesh; that they who were dead in Adam might be made alive in thy Christ. And becoming a dweller in this world and giving commandments of salvation, he released us from the delusions of idols, and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us with water and having sanctified us with the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into Hell through the Cross, that he might fill all things with himself, he loosed the pains of death, and rose again from the dead on the third day, making a way for all flesh through the resurrection from the dead—for it was not possible that the Author of life should be holden of corruption—that he might be the First-fruits of those who have fallen asleep, the First-born from the dead; and he shall be all things, the first in all things. And ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he hath left with us, as memorials of his saving Passion, these things which we have spread forth according to his commandment. For when he was about to go forth to his voluntary, and ever-memorable, and life-creating death, in the night in which he gave himself for the life of the world, he took bread in his holy and spotless hands, and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,

He gave it to his holy disciples and apostles, saying: Take, eat. This is my body which is broken for you, for the remission of sins.

Choir: Amen.

Priest: In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it:

He gave it to his holy disciples and apostles saying: Drink ye all of this. This is my Blood of the new covenant, which is shed for you and for many, for the remission of sins.

Choir: Amen.

Bowing low, the priest continues:

Priest: Do this in remembrance of me; for as often as you shall eat this Bread and drink this Cup, ye do proclaim my death and confess my resurrection.

Wherefore, O Master, we also, having in remembrance his saving passion and life-giving cross, his three days' burial and resurrection from the dead, his ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and terrible second coming:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left hand, with his right hand over the left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

Priest: Thine own of thine own, we offer unto thee in behalf of all and for all.

Choir: We hymn thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

The gifts are replaced on the antiminsion, and the priest bows low and continues, saying with all compunction.

Priest: Wherefore, O all-holy Master, we also, thy sinful and unworthy servants, whom thou hast graciously permitted to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and bounties which thou hast richly poured out upon us, have now boldness to draw near unto this thy holy altar; and presenting unto thee the antitypes of the holy Body and Blood of thy Christ, we pray thee and implore thee, O Holy of holies, by the favour of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here spread forth and bless them and hallow them and show,

Then the deacon points to the diskos with his orarion, saying:

Deacon: Bless, master, the holy bread.

The priest blesses the Lamb, saying:

Priest: This Bread to be itself the precious Body of our Lord and God and Saviour, Jesus Christ;

Deacon: Amen.

The deacon points to the chalice with his orarion, saying:

Deacon: Bless, master, the holy cup.

The priest blesses the chalice, saying:

Priest: And this cup to be itself the precious Blood of our Lord and God and Saviour, Jesus Christ,

Deacon: Amen.

The deacon points to the diskos and the chalice with his orarion, saying:

Deacon: Bless both, master.

The priest makes one sign of the cross over both the diskos and the chalice, saying:

Priest: Which was shed for the life of the world and its salvation.

Deacon: Amen. Amen. Amen. Remember me, a sinner, holy master.

The priest and deacon make a prostration or metania before the holy table. Then the priest bows low and continues:

Priest: And as for us, partakers of the one Bread and of the Cup, do thou unite all to one another unto communion of the one Holy Spirit, and grant that no one of us may partake of the Holy Body and Blood of thy Christ unto judgment or unto condemnation, but rather that we may find mercy and grace with all the Saints who through the ages have been well pleasing unto thee: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers and every righteous spirit which has completed this life in faith:

Censing the gifts nine times, the priest says:

Priest: Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary;

The priest gives the censer to the deacon, who censes round about the holy table, while the choir chants the appointed megalynarion. The priest blesses the antidoron at this time, making the sign of the cross with it over the holy gifts, saying, Great is the Name of the Holy Trinity, always, now and ever, and unto ages of ages. When the censing is completed, the deacon returns to his place at the holy table and quietly reads the diptychs of the departed and the living.

THE MEGALYNARION

Choir: In thee rejoiceth, O full of grace, all creation, the angelic hosts and the race of men. O hallowed temple and super-sensual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages. For he made thy womb a throne and thy body he made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation, glory to thee.

The priest continues, saying:

Priest: The holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable apostles; (**N.**, saint of the day, whose memory we celebrate,) and all thy saints, at whose supplications look down upon us, O God.

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, (especially **NN.**,) and grant them rest, where the light of thy countenance watches over them.

And again we pray thee, O Lord, be mindful of thy holy, catholic and apostolic Church, which is to the ends of the earth; and give peace unto her whom thou hast purchased with the precious Blood of thy Christ; and establish thou this holy Temple, even unto the ends of the world.

Be mindful, O Lord, of those who have offered unto thee these gifts, and those for whom, and through whom they have offered them, and their several intentions.

Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches, and who remember the poor; requite them with thy rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains and in caverns and subterranean pits of the earth.

Be mindful, O Lord, of all those who live in chastity and godliness, in austerity and holiness of life.

Be mindful, O Lord, of the President of the United States, and of all civil authorities, and of our armed forces everywhere; grant them peaceful times, that we in their tranquility may lead a calm and peaceful life in all godliness and sanctity. Establish the good in thy goodness, and make good the evil by thy virtue.

Be mindful, O Lord, of the people here present, and of those who are absent for reasonable cause, and have mercy upon them and upon us, according to the multitude of thy mercies. Fill their treasuries with every good thing; maintain their marriage-bond in peace and concord; rear the infants; guide the young; support the aged; encourage the fainthearted. Collect the scattered, and turn them from their wandering astray, and unite them to thy holy, catholic and apostolic Church. Set at liberty those who are vexed by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and those who are under trial, in the mines, in exile, in every tribulation, necessity and danger, remember, O God, all those who beseech thy great loving-kindness; and those also who love us, and those who hate us, and those who have enjoined us, unworthy though we be, to pray for them.

And be mindful, O Lord our God, of all thy people, and upon them all pour out thy rich mercy, granting to all their petitions which are unto salvation. And those whom we through ignorance or forgetfulness or the multitude of names have not remembered, do thou thyself remember, O God, who knowest the time of life and name of each, and knowest every man even from his mother's womb. For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the Healer of the sick. Be thou thyself all things to all men, O thou who knowest every man, his petition, his dwelling-place and his need.

Deliver, O Lord, this city, and every city and countryside from famine, plague, earthquake, flood, fire, sword, invasion of enemies and civil war.

Clergy: Among the first be mindful, O Lord, of our father and Metropolitan, N., (and our Bishop, N.,) whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

Choir: Amen.

The deacon having completed the diptychs of the departed and the living, faces the people and says:

Deacon: And for those who offer these precious and holy gifts to the Lord our God, the honorable presbytery, the diaconate in Christ and every priestly order, and for their salvation; for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

Choir: And of all mankind.

Bowing low, the priest says:

Priest: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth.

Be mindful also, O Lord, of my unworthiness, according to the multitude of thy compassions; pardon me every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of thy Holy Spirit from these gifts here spread forth.

Be mindful, O Lord, of the priesthood, the diaconate in Christ and every priestly rank, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy loving-kindness, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful seasons; give gentle showers upon the earth unto fruitfulness; bless the crown of the year of thy beneficence; make the schisms of the Churches to cease; quench the ragings of hostile nations; speedily destroy, by the might of thy Holy Spirit, uprisings of heresies; receive us all into thy kingdom, making us children of the light and of the day; and grant unto us thy peace and thy love, O Lord our God, for all things hast thou given unto us:

And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

LITANY BEFORE THE OUR FATHER

The deacon bows to the priest and, passing the high place, exits the sanctuary through the north door and stands before the icon of the Theotokos.

The priest, turning to face the west, blesses the people, saying:

Priest: And the mercies of our great God and Saviour Jesus Christ be with you all.

Choir: And with thy spirit.

The holy anaphora being completed, the priest stands before the holy table facing east as the deacon, with lifted orarion, stands before the holy doors and intones the petitions of the following litany.

¶ The following litany is generally omitted.

Deacon: Having commemorated all the saints, again and again, in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly and ideal altar as a savour of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful; and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says the following prayer.

Priest: O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits, which thou hast ever bestowed and yet dost bestow upon us. Do thou, O our God who acceptest these gifts, purify us from every defilement of flesh and spirit;

and teach us to perfect holiness in thy fear, that we, receiving a portion of thy Holy Things in the witness of a pure conscience toward thee, may be made one with the holy Body and Blood of thy Christ and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of thy Holy Spirit. Yea, O our God, cause also that none of us may be guilty of these thy dread and heavenly Mysteries or sick in soul or in body through an unworthy partaking; but enable us, even unto our last breath, worthily to receive a portion of thy Holy Things, which is a support upon the road to life eternal and acceptable defense at the dread judgment seat of thy Christ. That we also, together with all the Saints who, in all the ages, have been acceptable unto thee, may be made partakers of thine everlasting good things, which thou hast prepared for those who love thee, O Lord.

And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and to say:

All: Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: O Master Lord, the Father of compassions and the God of all comfort: bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto thee; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these thine immaculate and life-giving Mysteries unto the remission of their sins and unto the communion of the Holy Spirit:

Through the grace and compassion and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest quietly prays:

Priest: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Deacon: Let us attend.

The priest takes up the Lamb in both hands and makes therewith the sign of the cross over the diskos, saying:

THE ELEVATION

Priest: The Holy Things are for the holy.

Choir: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

While the choir chants One is holy..., the deacon enters the sanctuary through the south door and stands at his place at the holy table and says to the priest:

Deacon: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

	IC		(placed in the chalice)
NI		KA	(for the people)
	XC		(for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes therewith the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.

Deacon: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon pours a sufficient quantity of warm water into a chalice cross-wise, while the priest says:

Priest: The warmth (of faith, full) of the Holy Spirit.

Deacon: Amen.

The priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

All: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

THE KOINONIKON

Choir: And the Lord was awakened, as one out of sleep, and arose as one delivered unto us. Alleluia, alleluia, alleluia.

The priest bows to the deacon saying:

Priest: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest, saying:

Deacon: Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Taking the section of the Lamb sealed XC (or a portion thereof if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Master, impart unto me, the unworthy deacon N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter **N.**, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

The deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Master, impart unto me, the unworthy deacon **N.**, the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antiminsion. The deacon, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Deacon: In that we have beheld the resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection, for in that he endured the cross for us he hath destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord hath dawned upon thee. Dance and be glad, O Zion. And delight thou, O pure Theotokos, in the rising of thy Son.

How divine! How beloved! How sweet is thy voice, O Christ! For thou hast faithfully promised to be with us to the end of the age. Having this as our anchor of hope, we the faithful do rejoice.

O Christ, great and most holy Pascha; O Wisdom, Word and Power of God: Grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the Name of the Lord. The Lord is God and hath appeared unto us.

HYMN DURING COMMUNION

Choir: Receive me today, O Son of God, as a partaker of thy mystical supper. For I will not speak of thy mystery to thine enemies. Neither will I give thee a kiss as did Judas, but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:

Priest: The servant of God, **N.**, partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:[*]

Priest: O God, save thy people and bless thine inheritance.

THE POST-COMMUNION HYMN

As the choir chants the appointed post-communion hymn, Remember us, merciful One, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion.

Choir: Remember us, merciful One, as thou didst remember the thief in the kingdom of heaven.

The deacon removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

Deacon: By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

After making certain that no crumb remains on the diskos or on the antiminsion, the deacon returns to stand at his place at the southwest corner of the holy table.

---

[*] If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the antiminsion and then bless the people.

Then the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

Deacon: Exalt, master.

The priest censes the chalice thrice, saying:

Priest: Be thou exalted, O God, above the heavens and thy glory above all the earth.

The priest gives up the censer and then gives the chalice to the deacon, who lifts it above his head and, passing the front of the holy table, carries it to and places it upon the prothesis. The priest lifts the chalice, saying:

Priest: Blessed is our God;

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.

Choir: Amen.

THE THANKSGIVING HYMN

As the choir chants Amen. Let our mouths be filled with thy praise..., the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder, exits the sanctuary through the north door.

Choir: Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory. For thou hast permitted us to partake of thy Holy, Divine, Immortal, and Life-giving Mysteries. Establish us in thy sanctification, that all the day we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

THE THANKSGIVING LITANY

Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

Deacon: Attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest, standing before the holy table, facing east, says the thanksgiving prayer:

Priest: We give thanks unto thee, O Lord our God, for the participation in thy holy, pure, immortal and heavenly Mysteries, which thou hast given unto us for the welfare and sanctification and healing of our souls and bodies. Do thou, the same Lord of all, grant that the communion of the holy Body and Blood of thy Christ may be for us unto faith which cannot be put to confusion, unto love unfeigned, unto increase of wisdom, unto the healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of thy commandments, unto an acceptable defense at the dread judgment seat of thy Christ:

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

Priest: For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

The deacon, still standing before the icon of Christ, lifts his orarion and says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis, the priest says the prayer behind the amvon.

THE PRAYER BEHIND THE AMVON

Priest: O Lord, who blessest those who bless thee and sanctifiest those who put their trust in thee: save thy people, and bless thine inheritance, preserve the fulness of thy Church; sanctify those who love the beauty of thy house; glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to all civil authorities, to our armed forces, and to all thy people: for every good and perfect gift is from above and cometh down from thee, the Father of Lights, and unto thee we ascribe glory, thanksgiving, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

BLESSED BE THE NAME OF THE LORD

Choir: Blessed be the Name of the Lord, henceforth and forevermore. (thrice)

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

While the choir chants the above hymn, the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis. Standing before the prothesis, the priest says:

Priest: The mystery of thy dispensation, O Christ our God, hath been accomplished and perfected, as far as is in our power, for we have had the memorial of thy death, we have seen the type of thy Resurrection, we have been filled with thine unending life, we have enjoyed thine inexhaustible delight, which also in the world to come be well-pleased to vouchsafe us all, through the grace of thine unoriginate Father, and of thy holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, having again arranged his orarion crosswise, prepares to consume the remaining holy gifts with all reverence and care.

The deacon, from within the sanctuary, says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest turns to face the people and blesses them, saying:

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

The priest turns toward the icon of Christ and says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

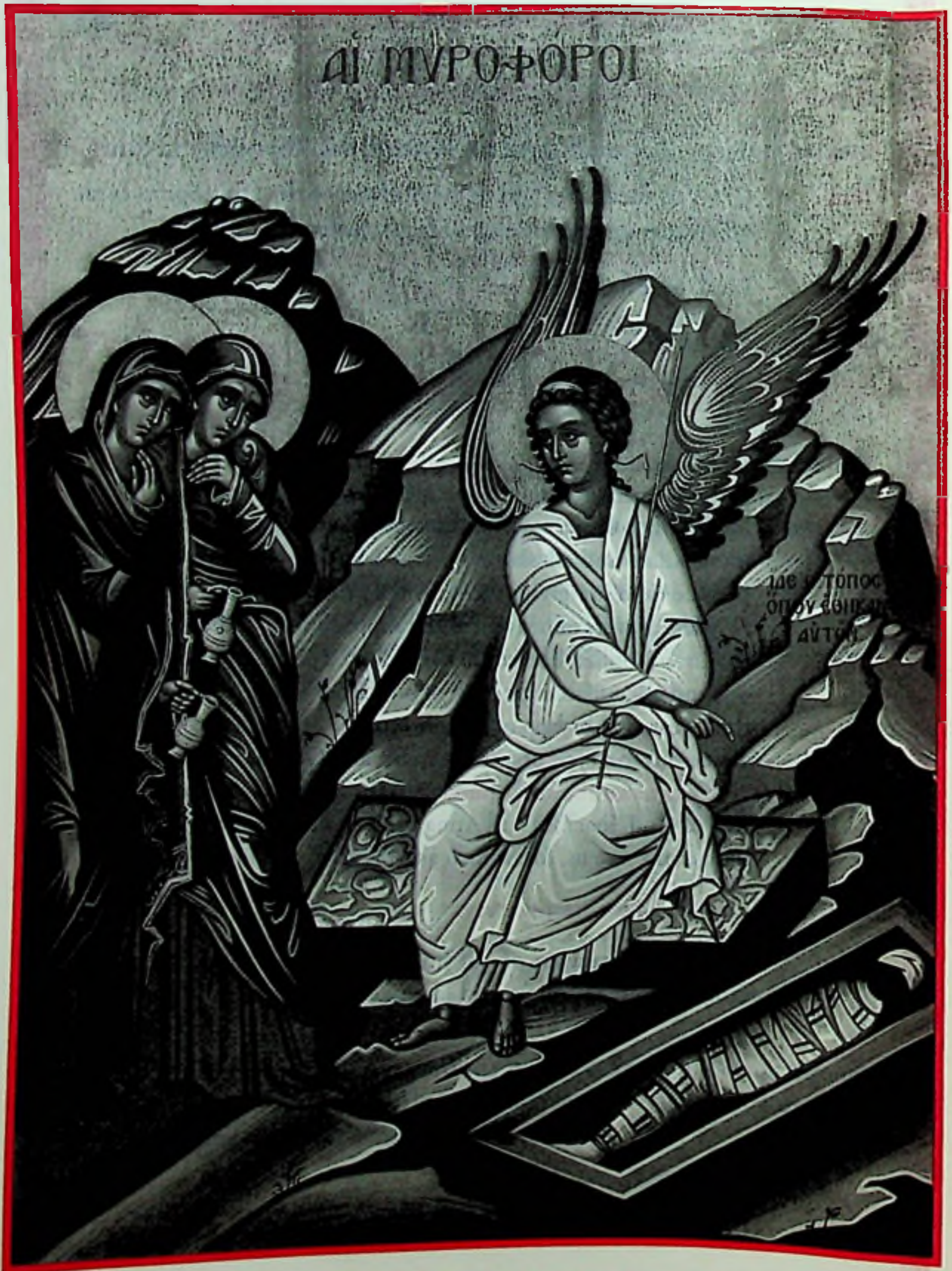
THE DISMISSAL

Priest: May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints Basil the Great, archbishop of Cæsarea; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of **N.** (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The facing the icon of Christ, the priest says:

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Choir: Amen.


ΑἹ ΜΥΡΟΦΟΡΟΙ
ἼΔΕ Ὁ ΤΌΠΟϹ
ὍΠΟΥ ἜΘΗΚΑΝ
ΑΥ̓ΤΌΝ

GREAT & HOLY PASCHA

The Midnight Office and the Rush Service

Traditionally, the Midnight Office begins sometime around 11:30 p.m. in order that the priest may come out with the Paschal Light exactly at midnight. The Midnight Office may not begin any earlier than 10:00 p.m. by edict of the Metropolitan Archbishop. Alternately, some parishes may choose to do this service on Sunday morning at such a time that the Paschal Light is brought out "very early at the rising of the sun."

With the church darkened except for a few lights, the priest, vested in exorasson and epitrachelion, stands before the Holy Table, facing east, with the Holy Doors and curtain remaining closed unto the Rush Procession begins.

Then blessing himself, he says in a loud voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Glory to thee, our God, glory to thee.

O heavenly King, O Comforter, the Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The priest does the great censing. The people remain standing until he has finished the great censing.

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Reader: Lord, have mercy. (12 times)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

During the Canon of Great Saturday the clergy say the Paschal Kairon (pages 819-824), Vesting Prayers and Proskomedia. In some traditions the Kairon, Vesting Prayers and Proskomedia are completed prior to the Midnight Office.

THE CANON

1st Ode. *Tone 6.*

Heirmos

Choir: The children of those who were saved, hid under ground the God who made the persecuting giant of old to disappear in the waves of the sea. As for us, however, let us praise the Lord as did the youths; for in glory hath he been glorified.

Glory to thee, our God, glory to thee!

O Lord my God, I shall praise thy burial with funeral dirges, and indite unto thee pæans, O thou through whose Burial the entrance of life hath opened for me; and who by Death caused death and hades to die.

Glory to the Father, and to the Son, and to the Holy Spirit:

Verily, the super-terrestrial, and those below the earth, beholding thee on thy throne on high and in the grave below, were amazed, trembling at thy Death; for thou O Element of life, wast seen to be dead in a manner transcending the mind.

Both now and ever, and unto ages of ages. Amen.

To the depths of the earth thou descendest to fill all with thy glory; for my person that is in Adam was not hidden from thee; and when thou wast buried thou didst renew me, who was corrupt, O Lover of mankind.

Katavasia

The children of those who were saved, hid under ground the God who made the persecuting giant of old to disappear in the waves of the sea. As for us, however, let us praise the Lord as did the youths; for in glory hath he been glorified.

3rd Ode

Heirmos

Choir: Verily, creation, having beheld thee suspended on Golgotha, O thou who didst suspend the whole earth on the waters without hinges, was overtaken with great surprise, crying aloud, "There is none holy save Thee, O Lord."

Glory to thee, our God, glory to thee!

Thou hast revealed, O Master, numerous sights as signs of thy Burial. But now thou hast revealed thy hidden things as God and Man to those who are in hades also, who shouted, saying, "There is none holy save thee, O Lord."

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast stretched forth thy hands, O Saviour, and gathered the things dispersed of old; and by thy Burial in the linen and the grave thou hast loosed the captives, who shout, "There is none holy save thee, O Lord."

Both now and ever, and unto ages of ages. Amen.

A grave and seals contained thee by thy will, O uncontainable; for by deeds, O Lover of mankind, thou hast made thy power known by a divine act to those who sing, "There is none holy save thee, O Lord."

Katavasia

Verily, creation, having beheld thee suspended on Golgotha, O thou who didst suspend the whole earth on the waters without hinges, was overtaken with great surprise, crying aloud, "There is none holy save Thee, O Lord."

4th Ode

Heirmos

Choir: Verily, Habakkuk, O good One, foresaw thy divine condescension even to the Cross; and was dazzled as he cried, "Thou abolished the prestige of the mighty, when thou didst appear in hades, since thou art Almighty."

Glory to thee, our God, glory to thee!

Thou hast blessed, O Saviour, this seventh day, which thou hadst blessed at the beginning with rest from work: for thou hast brought out everything, renewing it and restoring it to its former state, thus keeping the Sabbath.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thy soul, by the power of the best, hath vanquished the body, O Word, breaking the bonds of hades and death together by thy might.

Both now and ever, and unto ages of ages. Amen.

Hades in welcoming thee, O Word, murmured at beholding a deified Man marked with wounds, who is yet Almighty. Wherefore, at that terrible sight it shouted in fear.

Katavasia

Verily, Habakkuk, O good One, foresaw thy divine condescension even to the Cross; and was dazzled as he cried, "Thou abolished the prestige of the mighty, when thou didst appear in hades, since thou art Almighty."

5th Ode

Heirmos

Choir: When Isaiah, O Christ, saw thy light that setteth not, the light of thy divine appearance coming to us in pity, he rose up early, crying, "The dead shall rise, and they who are in the tombs shall awake, and all those on the earth shall rejoice."

Glory to thee, our God, glory to thee!

When thou becamest earthly, O Creator, thou didst renew those who are earthly. And the linen and the grave explained thy hidden mystery, O Word; for the honourable Joseph, of sound belief, fulfilled thy Father's plan, through whom thou hast renewed me by the might of his greatness.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast transported the dead by Death, and the corrupt by Burial; for as becometh God thou hast made the body which thou didst create incorrupt and deathless; for thy body, O Master, did not see corruption, and thy soul in a strange manner was not left in hades.

Both now and ever, and unto ages of ages. Amen.

Thou didst come from a Virgin who knew no travail. Thy side, O my Creator, was pierced with a spear, by which thou didst accomplish the re-creation of Eve, having thyself become Adam. Supernaturally thou didst fall into a sleep that renewed nature, raising life from sleep and corruption; for thou art Almighty.

Katavasia

When Isaiah, O Christ, saw thy light that setteth not, the light of thy divine appearance coming to us in pity, he rose up early, crying, "The dead shall rise, and they who are in the tombs shall awake, and all those on the earth shall rejoice."

6th Ode

Heirmos

Choir: Verily, Jonah the Prophet was caught but not held in the belly of the whale. But being a sign of thee, O thou who didst suffer and wast delivered to burial, he came out of the whale as out of a chamber, and cried unto the watchmen, "In vain do ye watch, O watchmen; for ye have neglected mercy."

Glory to thee, our God, glory to thee!

Thou wast killed, O Word, but wast not separated from the body which thou didst share with us; for even though thy temple was dissolved at the time of the Passion, the Person of thy Divinity and Humanity is one only; and in both thou art still a single Son, the Word of God, God and man.

Glory to the Father, and to the Son, and to the Holy Spirit:

The fall of Adam resulted in the Death of a Man, not God; for though the substance of thine earthly body suffered, thy Divinity hath remained passionless, transforming the corrupt to incorruptibility. And by thy Resurrection thou hast uncovered the incorrupt fountain of life.

Both now and ever, and unto ages of ages. Amen.

Verily, hades ruled the race of man, but not forever; for thou, O mighty One, when thou wast placed in the grave didst demolish the locks of death with the palm of thy hand, O Element of Life, proclaiming to those sitting yonder from the ages a true salvation, having become, O Saviour, the First-born of the dead.

Katavasia

Verily, Jonah the Prophet was caught but not held in the belly of the whale. But being a sign of thee, O thou who didst suffer and wast delivered to burial, he came out of the whale as out of a chamber, and cried unto the watchmen, "In vain do ye watch, O watchmen; for ye have neglected mercy."

7th Ode

Heirmos

Choir: An ineffable wonder! He who saved the righteous youths from the fire of the furnace, hath been placed in a grave, a breathless corpse, for our salvation and deliverance, who sing, "Blessed art thou, O delivering God."

Glory to thee, our God, glory to thee!

Verily, hades was pierced and destroyed by the divine fire when it received in its heart him who was pierced in his side with a spear for our salvation, who sing, "Blessed art thou, O delivering God."

Glory to thee, our God, glory to thee!

The tomb is happy, having become divine when it received within it the Treasure of life, the Creator, as one who slumber-eth for our salvation, who sing, "Blessed art thou, O delivering God."

Glory to the Father, and to the Son, and to the Holy Spirit:

The Life of all was willing to lie in a grave, in accordance with the law of the dead, making it appear as the fountain of the resurrection of our salvation, who sing, "Blessed art thou, O delivering God."

Both now and ever, and unto ages of ages. Amen.

The Godhead of Christ was one without separation in hades, in the tomb, in Eden, and with the Father and the Spirit, for our salvation, who sing, "Blessed art thou, O delivering God."

Katavasia

An ineffable wonder! He who saved the righteous youths from the fire of the furnace, hath been placed in a grave, a breathless corpse, for our salvation and deliverance, who sing, "Blessed art thou, O delivering God."

8th Ode

Heirmos

Choir: Be thou amazed, O heaven, and let the foundations of the earth quake; for behold, he who dwelleth in the highest hath been accounted among the dead, and hath been Guest in a humble tomb. Wherefore, O ye youths, bless him. Praise him, ye priests; and ye nations, exalt him more and more unto all the ages.

Glory to thee, our God, glory to thee!

The pure Temple hath been destroyed, then rising, he raised with him the fallen tabernacle; for the second Adam who dwelleth in the highest hath descended unto the first Adam in the uttermost chambers of hades. Wherefore, ye youths, bless him. Praise him, ye priests; and ye nations, exalt him more and more unto all ages.

Glory to the Father, and to the Son, and to the Holy Spirit:

The courage of the Disciples hath come to its end. But Joseph of Ramah hath shown great valor; for beholding the God of all dead and naked, he sought him and arrayed him, shouting, "O ye youths, bless him. Praise him, ye priests; and ye nations, exalt him more and more unto the end of ages."

Both now and ever, and unto ages of ages. Amen.

O what dazzling wonders! O what endless goodness! O what ineffable endurance! For he that dwelleth in the highest is sealed up under the earth by his own will. God is slandered as a misleader. Wherefore, O ye youths, bless him. Praise him, ye priests; and ye nations, exalt him yet more and more unto the end of ages.

Katavasia

Be thou amazed, O heaven, and let the foundations of the earth quake; for behold, he who dwelleth in the highest hath been accounted among the dead, and hath been Guest in a humble tomb. Wherefore, O ye youths, bless him. Praise him, ye priests; and ye nations, exalt him more and more unto all the ages.

9th Ode

Heirmos

Choir: Mourn not for me, Mother, as thou beholdest me in the grave; for I thy Son, whom thou didst conceive in thy womb without seed, shall rise and shall be glorified. And being God, I will ceaselessly exalt and ennoble those who in faith and longing magnify thee.

Glory to thee, our God, Glory to thee!

My eternal Son, I escaped sufferings at thy strange Birth and was supernaturally blessed. And now, beholding thee, O my Son, dead and breathless, I am pierced with the spear of bitter sorrow. But arise thou, that I may be magnified by thee.

Glory to the Father, and to the Son, and to the Holy Spirit:

The earth, O my mother, hath hidden me by mine own will. And the gate-keepers of hades trembled at beholding me clothed with a robe spattered with revenge; for I being God, have vanquished mine enemies with the Cross, and I will rise again and magnify thee.

Both now and ever, and unto ages of ages. Amen.

Let all creation rejoice, and all the earthly be glad; for hades and the enemy have been spoiled. Let the women meet me with spices; for I redeem Adam and all their descendants, and will rise on the third day.

Katavasia

Mourn not for me, Mother, as thou beholdest me in the grave; for I thy Son, whom thou didst conceive in thy womb without seed, shall rise and shall be glorified. And being God, I will ceaselessly exalt and ennoble those who in faith and longing magnify thee.

THE TRISAGION PRAYERS

The readers and male chanters enter the sanctuary. All the lights are extinguished in the church.

Choir: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

Reader: Amen.

THE RESURRECTION APOLYTIKION

Tone 2.

The clergy and chanters chant together the resurrectional apolytikion from inside the sanctuary.

When thou didst submit thyself unto death, O thou deathless and immortal one. Then thou didst destroy hell, with thy Godly power. And when thou didst raise the dead from beneath the earth, all the powers of heaven did cry aloud unto thee, "O Christ, thou giver of life, glory to thee!"

EKTENIA

Priest: Have mercy on us, O God, according to thy great mercy, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. (thrice)

Priest: Again we pray that he will keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war and sudden death; that our good God, who loveth mankind, will be gracious, favorable and conciliatory and turn away and dispel all the wrath stirred up against us and all sickness, and may deliver us from his righteous chastisement which impendeth against us, and have mercy on us.

Choir: Lord, have mercy. (thrice)

Priest: Hear us, O God our Saviour, the Hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, upon our sins, and have mercy on us. For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God and our Hope, glory to Thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

Priest: May He who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of **N.** (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna and of all the Saints: have mercy on us and save us, forasmuch as he is good and loveth mankind.

Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us.

Choir: Amen.

The Resurrection Service

The senior priest, being fully-vested, standing before the holy table, makes three metanias, saying nothing. He then takes the lighted Paschal candle in his right hand. The clergy within the sanctuary are given candles and they come to the senior priest and light them from the Paschal candle.

The curtains and holy doors are now opened, and the senior priest exits the sanctuary through the holy doors and stands on the solea, as he slowly chants:

Tone 5.

Priest: Come ye, take light from the Light, that is never overtaken by night. Come, glorify the Christ, risen from the dead.

The Lighting of the Candles

He chants this as many times as necessary, while the choir and then all the people come forward and light their candles from the Paschal candle.

After the Candles are Lighted — Procession Outside

The priest re-enters the sanctuary through the holy doors and, still holding the Paschal candle in his right hand, takes up the gospel book in his left arm while the choir chants the following resurrectional verse.

Tone 6.

Choir:	Thy resurrection, O Christ our Saviour, the angels in heaven sing. Make us also who are on earth worthy to glorify thee with a pure heart.

The choir continues to chant this verse, while the clergy, all being fully-vested, exit the sanctuary through the holy doors, the senior priest carrying the Paschal candle and the gospel book. A procession is made out of the church, led by the choir and chanters, followed by the servers with lanterns, processional cross, banners and fans, the junior priests, the deacon with the censer, the senior priest and all the faithful. When all have exited the darkened church, the doors of the church are closed.[1]

THE GOSPEL

The clergy, facing east, take their places at the table set before the main entrance of the church, as they would at the holy table, and the senior priest places the gospel book upon it. Then censing the gospel book, the deacon intones:

Deacon:	And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord our God.
Choir:	Lord, have mercy. (thrice)
Deacon:	Wisdom! Attend! Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest:	Peace be to all.
Choir:	And to thy spirit.
Priest:	The Reading from the Holy Gospel according to St. Mark.

---

[1] In some traditions, after exiting the church, a procession is made around the church.

Choir: Glory to thee, O Lord, glory to thee.

Deacon: Let us attend!

The priest then chants the gospel of the second eothinon, facing the people.

(Mark 16:1-8)

WHEN the sabbath was past, Mary Mag'dalene, and Mary the mother of James, and Salo'me, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back — it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He is risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

Choir: Glory to Thee, O Lord, glory to Thee.

The Paschal Orthros

THE BLESSING

The senior priest, still holding the Paschal candle in his left hand, takes the censer and censes three times the gospel book upon the table. Then, standing at his place before the table and facing east, he makes the sign of the cross over the gospel book with the censer, saying in a loud voice:

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always; now and ever, and unto ages of ages.

People: Amen.

THE PASCHAL TROPARION

Then the senior priest censes the front of the table, while all the clergy chant the Paschal troparion three times:

Clergy: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Then the senior priest, censing around the table, the clergy and all the people, intone the following Paschal verses. After each verse the choir chants the Paschal troparion.

THE PASCHAL VERSES

Priest: Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Priest: As smoke vanishes, so let them vanish; as wax melteth before the fire.

The choir repeats Christ is risen as above.

Priest: So let sinners perish at the presence of God; and let the righteous be glad.

The choir repeats Christ is risen as above.

Priest: This is the day which the Lord hath made; let us rejoice and be glad therein.

The choir repeats Christ is risen as above.

Priest: Glory to the Father and to the Son and to the Holy Spirit.

The choir repeats Christ is risen as above.

Priest: Both now and ever, and unto ages of ages. Amen.

The choir repeats Christ is risen as above.

Then in a louder voice, the priest chants:

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs...

The choir concludes the troparion:

Choir: ...bestowing life.

The priest gives away the censer. Then the deacon receives the blessing of the priest, lifts his orarion and, facing east, intones the petitions of the litany of peace.

THE GREAT EKTENIA

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy *to each petition.*

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan N., (our bishop or archbishop N.), for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States[1] and all civil authorities, and for our Armed Forces everywhere, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

---

[1] In other countries the appropriate head of state is mentioned.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by sea, by land, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For unto Thee are due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit; now and unto ages of ages.

Choir: Amen.

THE OPENING OF THE DOORS

At the conclusion of the Great Ektenia, the senior priest, holding the Paschal candle in his left hand, knocks thrice on the closed doors of the church with the hand cross, saying in a loud voice these verses from Psalm 23:

Priest: Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in.

A person who has remained inside the darkened church responds to the priest:

Response: Who is the King of glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Knocking again the priest says:

Priest: Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in.

Response: Who is the King of glory?

Priest: The Lord strong and mighty, the Lord, mighty in war.

Knocking again the priest says:

Priest: Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of glory shall enter in.

Response: Who is the King of glory?

Opening wide the doors of the church, the priest says:

Priest: The Lord of hosts, he is the King of glory.

All then enter the brightly lighted church, led by the senior priest carrying the Paschal candle and gospel book, as the bells ring, and the choir chants the Paschal canon below.

The clergy go immediately to the sanctuary and take their places at the holy table. The gospel book is placed upon the antiminsion, and the Paschal candle is kept lighted in a stand. All doors of the iconostasis are opened and remain so throughout Bright Week.[3]

THE PASCHAL CANON

1st Ode. *Tone 1.*

Heirmos

Choir: Today is the day of Resurrection! O nations, let us shine forth; for the Pascha is the Pascha of the Lord, in that Christ did make us pass from death to life, and from earth to heaven, who now sing the song of victory and triumph.

---

[3] Although the doors remain open, the curtains are, as always, drawn shut when no services are being said. The north and south doors are closed at Great Vespers of Thomas Sunday when, during the chanting of the apolytikion, the choir says while the doors were closed. The holy doors are closed following the dismissal of Great Vespers.

Glory to thy Holy Resurrection, O Lord!

Let us cleanse our senses that we may behold Christ shining like lightning with the unapproachable light of Resurrection, that we may hear him say openly, Rejoice! while we sing to him the hymn of victory and triumph.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Let the heavens rejoice, and the earth be glad, as is meet; and let the whole world, visible and invisible, feast; for Christ hath risen to everlasting joy.

Katavasia

Today is the day of Resurrection! O nations, let us shine forth; for the Pascha is the Pascha of the Lord, in that Christ did make us pass from death to life, and from earth to heaven, who now sing the song of victory and triumph.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE PASCHAL CANON, *continued*

3rd Ode. *Tone 1.*

Heirmos

Choir: Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that hath come to us with the overflowing of Christ from the tomb, in whom we are strengthened.

Glory to thy Holy Resurrection, O Lord!

Verily, all creatures have been filled with light, the heaven and the earth, and all that is below the earth. Let all creation, therefore, celebrate the Resurrection of Christ, in which it is strengthened.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O Christ Saviour, we were but yesterday buried with thee, and we shall rise with thee in thy Resurrection. We were but yesterday crucified with thee: glorify us with thee in thy kingdom.

Katavasia

Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that hath come to us with the overflowing of Christ from the tomb, in whom we are strengthened.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE HYPAKOE

Tone 4.

Reader: They who were with Mary came before the dawn, found the stone rolled away from the sepulchre, and heard the angels say unto them, Why seek ye him as man with the dead, who dwells in light eternal?

Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for he is the Son of God, the Saviour of mankind.

THE PASCHAL CANON, *continued*

4th Ode. *Tone 1.*

Heirmos

Choir: Upon the divine watchtower let the God-spoken Habakkuk stand and show us the angel attired in light, saying openly, Today is come salvation to the world; for Christ is risen, Almighty as he is.

Glory to thy Holy Resurrection, O Lord!

Verily, Christ hath been revealed as our Pascha; for that he was a male opening a virginal womb; and for that he was Nourishment he was called a Lamb; and for that he is immaculate he was called blameless; and for that he is very God, he is called perfect.

Glory to thy Holy Resurrection, O Lord!

Christ who is the crown of the year, blessed by us, hath been sacrificed for us of his free will, like a yearling lamb, a cleansing Pascha. Then on us the Sun of righteousness from the tomb did shine, brilliant, resplendent.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Before the symbolical ark, David, God's forefather, did leap and dance. Let us, therefore, the holy people, seeing the fulfillment of those symbols, rejoice with divine rejoicing; for Christ the Almighty is risen.

Katavasia

Upon the divine watchtower let the God-spoken Habakkuk stand and show us the angel attired in light, saying openly, Today is come salvation to the world; for Christ is risen, Almighty as he is.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever and unto ages of ages.

Choir: Amen.

THE PASCHAL CANON, *continued*

5th Ode. *Tone 1.*

Heirmos

Choir: Let us rise early at morn, at the break of dawn, and let us instead of fragrant ointment bring pure praise to the Master. Let us behold Christ who is the Son of righteousness bringing life unto all.

Glory to thy Holy Resurrection, O Lord!

O Christ, they who in hades' bonds are chained, seeing thy boundless loving-kindness, hastened with blithe feet, celebrating an eternal Pascha.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Let us, lamps in hand, come forth to meet Christ risen from the tomb, as we would a bridegroom. Let us celebrate in the feast-loving ranks the saving Pascha of our God.

Katavasia

Let us rise early at morn, at the break of dawn, and let us instead of fragrant ointment bring pure praise to the Master. Let us behold Christ who is the Son of righteousness bringing life unto all.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For sanctified and glorified is thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE PASCHAL CANON, *continued*

6th Ode. *Tone 1.*

Heirmos

Choir: O Christ, into the deepest abyss of earth thou didst descend, and didst break the unyielding everlasting bars which held men prisoner; and on the third day thou didst rise from the tomb as Jonah from the whale.

Glory to thy Holy Resurrection, O Lord!

O Christ, thou who didst not break the locks of virginity in thy birth, didst rise from the tomb, keeping its seals intact, and didst open to us the gates of paradise.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O my Saviour, O thou living and unsacrificed offering, as thou art God, thou didst of thy free will offer thyself an offering to the Father. And when thou didst rise from the tomb, thou didst raise Adam and all his race with thee.

Katavasia

O Christ, into the deepest abyss of earth thou didst descend, and didst break the unyielding everlasting bars which held men prisoner; and on the third day thou didst rise from the tomb as Jonah from the whale.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art the King of peace and the Saviour of our souls, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

KONTAKION

Tone 8.

Reader: Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying, Rejoice! Thou didst bestow peace upon thy disciples, and resurrection upon those that are fallen.

OIKOS

(Read without Intonation)

Reader: To the Sun before the sun, as it set for a time in the grave, the ointment-bearing maidens came at dawn, seeking him as they would the day. And they shouted one to another,. Come, let us, O friends, anoint with spices the life-bearing body, now buried; the body that raiseth fallen Adam, lying in the sepulchre. Come, let us hasten, as did the Magi, and fall down in worship; let us offer of our spices like unto their offerings, to him who is no longer wrapped in swaddling clothes, but in finest linen. Let us lament; let us weep; and let us cry, Master, arise, O thou who dost grant resurrection to the fallen.

SYNAXARION

Reader: On the Holy and Great Sunday of Pascha we celebrate the life-giving Resurrection of our Lord and God and Saviour Jesus Christ; for Christ alone did descend with condescension to fight hades; and he ascended, bringing the abundant spoils of victory which he had snatched.

Mary the Magdalene and the rest of the women who were present at the Saviour's Burial on Friday evening, returned that very day from Golgotha to the city to prepare ointment and spices, that they might come later and anoint the body of Jesus. They rested the next day, Saturday, in fulfillment of the commandment. And on the following day, which was Sunday and which the Evangelists call the first day of the week, which fell on the twenty-fifth of March, or thirty-six hours after the Death of life-giving Jesus, the women came to the sepulchre with their prepared ointments. And as they were pondering the difficulty of rolling the stone from the gate of the sepulchre, a great earthquake took place, an angel of the Lord came down, whose appearance was like lightning and his clothes like snow, and rolled away the stone and sat thereon. The guards trembled with fear, became like dead, and fled. But the women entered the sepulchre and found not Jesus. But they found two other angels in the form of men dressed in white raiment who proclaimed to them the Resurrection of the Saviour, commanding them to hasten and give the good news to the Disciples. In the meantime Peter and John, who had received the report from Mary the Magdalene, hastened and entered the tomb and found there only the linen clothes. They returned with great joy to the city, and began to preach the supernatural Resurrection of Christ, having seen him alive in truth five times that very day.

For this joyful Resurrection, we therefore celebrate today, kissing one another in Christ with the brotherly kiss, illustrating thereby the dissolution of the enmity that was between us and God, and our reconciliation through Christ. This Feast was called Pascha from the Jewish name; for Christ by his Passion and Resurrection translated us from the curse of Adam and the bondage of Satan to the ancient liberty and bliss. As for the day of the week, which is called in Hebrew, the first day, being dedicated to our Lord for his glorification and magnification, it is called in Greek, ***Kyriake***, or the Lord's Day. The Disciples transferred to it the dignity of the sabbath after the Law of the Old Testament, and prescribed that it be a holiday and a day of rest.

To him be glory and power for ever and ever. Amen

Reader: In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify; for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world.

Ever blessing the Lord, let us sing his resurrection: for in that he endured the cross for us he hath destroyed death by death. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy. (thrice)

THE PASCHAL CANON, *continued*

7th Ode. *Tone 1.*

Heirmos

Choir: He who did save the children from the furnace, when he became Man, suffered like unto a mortal, and with his sufferings invested the mortal with the beauty of incorruption, who is the God of our fathers. To him alone be blessing and glory.

Glory to thy Holy Resurrection, O Lord!

O Christ, the Godly-wise women with their minds did hasten with the ointment after thee. And he whom they sought, mourning him as dead, they now worshipped with joy, the living God. And to the Disciples they told the glad news of thy mystical Pascha.

Glory to thy Holy Resurrection, O Lord!

We celebrate the death of death, the destruction of hades, the first fruit of another and endless life. And as we leap with joy, we praise the Cause of these good gifts, and God of our fathers. Blessed and glorified be he alone.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

In truth, how noble is this radiant and all-festal night of salvation; for it precedeth the proclamation of the light-bearing day of Resurrection, in which the timeless Light did shine forth bodily from the grave.

Katavasia

He who did save the children from the furnace, when he became Man, suffered like unto a mortal, and with his sufferings invested the mortal with the beauty of incorruption, who is the God of our fathers. To him alone be blessing and glory.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For blessed and glorified be the might of thy kingdom of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE PASCHAL CANON, *continued*

8th Ode. *Tone 1.*

Heirmos

Choir: Verily, this day, which is called holy, is the first day among sabbaths, their king and lord. It is the Feast of feasts, the Season of seasons, in which we bless Christ for evermore.

Glory to thy Holy Resurrection, O Lord!

Come, let us on this famous day of Resurrection participate in the kingdom of Christ, and in the new fruit of the Vine which is for divine rejoicing. Praise him; for he is God for evermore.

Glory to thy Holy Resurrection, O Lord!

O Zion, lift up thine eyes round about and see. For lo! these thy children have followed thee as God-lighted stars, from the west and from the north, from the sea and from the east, blessing the Christ in thee for evermore.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O Father Almighty, the Word, and the Spirit, one nature in three persons, God transcendent in Godhead and essence, in thee have we been baptized, and thee do we bless for evermore.

We praise, bless and worship the Lord!

Verily, this day, which is called holy, is the first day among sabbaths, their king and lord. It is the Feast of feasts, the Season of seasons, in which we bless Christ for evermore.

Katavasia

Choir: Verily, this day, which is called holy, is the first day among sabbaths, their king and lord. It is the Feast of feasts, the Season of seasons, in which we bless Christ for evermore.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For blessed is thy Name, and glorified is thy kingdom of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE NINTH ODE

The deacon, standing in the holy doors and facing the congregation or the icon of the Theotokos on the iconostasis, lifts his orarion and says:

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

The choir then chants the ninth ode, while the deacon does the great censing of the church.

9th Ode. *Tone 1.*

Chanter: ℣. Magnify, O my soul, him who died of his own free will, and was buried, and did rise from the tomb on the third day.

Heirmos

Shine, shine, O New Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion. And thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

℣. Magnify, O my soul, the life-giving Christ, who is risen from the tomb on the third day.

Shine, shine, O New Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion. And thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

℣. Verily, Christ is a new Pascha, a living Sacrifice, the Lamb of God who beareth the sin of the world.

O how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing with joy.

℣. Today doth all creation rejoice and is glad; for Christ is risen, and hades he hath despoiled.

O how noble! O how dear! O how sweet is thy voice, O Christ; for thou hast verily made us a true promise, that thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing with joy.

℣. Glory to the Father and to the Son and to the Holy Spirit. Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O Christ, the perfect, most exalted Pascha; O Wisdom of God, his Word and his Power: Grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

℣. Both now and ever, and unto ages of ages. Amen. Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O glorified one; for thy Son is risen from the tomb on the third day.

O Christ, the perfect, most exalted Pascha; O Wisdom of God, his Word and his Power: Grant us that we may partake of thee more perfectly in thy kingdom's day, which setteth not.

℣. The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, rejoice; for thy Son is risen from the tomb on the third day.

Katavasia

Shine, shine, O New Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion. And thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

Verily, Jesus is risen from the tomb, as he had foretold, and hath bestowed life eternal upon us, and great mercy.

THE LITTLE EKTENIA

Deacon: Again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the

Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

EXAPOSTEILARION

Tone 2.

Choir: When thou didst fall asleep in the body as mortal, O thou who art Lord and King, thou didst abolish death. And on the third day thou didst surely rise, verily raising Adam from corruption, O thou incorruptible Pascha, O Salvation of the world. (thrice)

THE PRAISES

Tone 1.

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Praise God in his sanctuary: praise him in the firmament of his power.

We praise, O Christ, thy saving passion and glorify thy Resurrection.

Praise him for his mighty acts: praise him according to his excellent greatness.

O thou who didst endure the Cross, and abolish Death, and didst rise again from the dead; give peace to our life, O Lord, for thou only art almighty.

Praise him with the sound of the trumpet; praise him with the psaltry and harp.

O thou who didst despoil Hell, and raise man again from the dead by thy Resurrection, O Christ; make us worthy, with pure hearts, to praise and glorify thee.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Glorifying thy divine condescension, we praise thee, O Christ! For thou wast born of a Virgin, yet was not separated from the Father. Thou didst suffer as man, and of thine own free will endured the Cross; and thou didst rise again from the tomb going forth as from a bridal chamber, that thou mightest save the world. O Lord, glory to thee.

THE PASCHAL VERSES

Tone 5.

Choir: Let God arise, and let his enemies be scattered and let them who hate him flee from before his face.

Today Christ, our saving Pascha, hath been revealed unto us a noble Pascha; the Pascha new and holy; the mystical Pascha; the Pascha all august; the blameless Pascha; the great Pascha; the Pascha of the faithful; the Pascha which openeth unto us the gates of paradise; the Pascha which sanctifieth all the faithful.

As smoke vanisheth, so let them vanish away; as wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion: Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy, in that thou beholdest Christ the King like a bridegroom come forth from the grave.

So do sinners perish from before the face of God; and the righteous rejoice.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them, saying, Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to his Disciples.

This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Pascha, the Pascha of the Lord, the Pascha all majestic hath shone upon us! The Pascha on which we embrace one another with joy! Oh what a Pascha, delivering from sorrow! For today from the tomb, as from a bridal chamber Christ shone, and hath filled the women with joy, saying, Proclaim the glad tidings to the Apostles.

Glory and Now

Choir: Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Doxastikon

Today is the Day of Resurrection! Let us shine with the Feast! Let us embrace one another. Let us say, brethren! And because of the Resurrection, let us forgive all things to those who hate us, and in this wise, exclaim: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

In some traditions, while the doxastikon Today is the Day of Resurrection... is chanted, the senior priest, standing before the holy table and holding the Paschal candle and the gospel book, offers the gospel book for veneration by the clergy within the sanctuary and exchanges with them the Paschal kiss and greeting. Then he stands in the open holy doors, facing the congregation, while all the people come forward to reverence the gospel book, kiss the senior celebrant and then each other, exchanging the Paschal greeting.

The Paschal Divine Liturgy of Saint John Chrysostom

THE PREPARATION AND OPENING DIALOGUE

The priest and deacon stand together before the holy table, the priest in the center and the deacon at his place at the southwest corner. The priest with hands uplifted says the following prayer while the deacon lifts his orarion.

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

The priest and deacon make three metanias while the priest says:

Glory to God in the highest, and on earth peace, good will among men. (twice)

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. (once)

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table. The deacon then bows his head to the priest and holding his orarion with three fingers on his right hand says:

Deacon: It is time for the Lord to act. Bless, master.

The priest makes the sign of the cross over the deacon's head, saying:

Priest: Blessed is our God, always now and ever and unto ages of ages.

Deacon: Amen. Pray for me, master.

Priest: The Lord direct thy steps unto every good work.

Deacon:	Remember me, holy master.
	Blessing the deacon, the priest says:
Priest:	The Lord God remember thee in his kingdom, always now and ever and unto ages of ages.
Deacon:	Amen.

Having kissed the priest's hand, the deacon exits the sanctuary, passing the high place, through the north door. Standing at his place in the center of the solea, the deacon makes three metanias before the holy doors, saying each time:

Deacon:	O Lord, thou shalt open my lips, and my mouth shall declare thy praise.

THE ENARXIS

Lifting his orarion with the three fingers of his right hand, the deacon says aloud:

Deacon: Bless, master.

The priest kisses the gospel book, lifts it up with both hands, and lowers it, making with it the sign of the cross over the antiminsion and saying with the fear of God:

Priest: Blessed is the kingdom of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest takes the Paschal candle[1] in his left hand and in his right hand the censer. Then he censes the front of the holy table as he chants the Paschal troparion.

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (twice)

---

[1] All censing from Pascha through its Leavetaking is done carrying the Paschal candle.

THE PASCHAL VERSES

Then standing and censing at each side of the holy table, the priest chants the Paschal verses. He begins by censing the west (front) of the holy table:

Priest: ℣. Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the south side:

Priest: ℣. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the east side:

Priest: ℣. So let sinners perish at the presence of God; and let the righteous be glad.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the north side:

Priest: ℣. This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the prothesis:

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing again before the front of the holy table:

Priest: Both now and ever, and unto ages of ages. Amen.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Then in a louder voice, the priest chants as he stands in the holy doors and censes the icons on the iconostasis and the faithful:

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs...

The choir concludes the troparion:

Choir: ...bestowing life.

THE GREAT EKTENIA

The priest gives up the Paschal candle and censer. The deacon exits the sanctuary, through the north door, stands at his place in the center of the solea, lifts his orarion and, facing east, intones the petitions of the Great Ektenia.

Deacon: In peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, **N.**, (our Bishop, **N.**,) the venerable priesthood, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For the President of the United States[2] and all civil authorities, and for our Armed Forces everywhere, let us pray to the Lord.

---

[2] In other countries the appropriate head of state is mentioned here.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by sea, by land, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says the prayer of the first antiphon.

Priest: O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is boundless, and whose love toward mankind is ineffable: Do thou thyself, O Master, in thy tender compassion look down upon us and upon this holy house, and grant us and those who pray with us thy rich mercies and compassions.

For unto thee are due all glory, honor, and worship to the Father and to the Son and to the Holy Spirit; now and unto ages of ages.

Choir: Amen.

The chanter and choir now chant the first antiphon.

THE FIRST ANTIPHON

Chanter: ℣. Shout with joy to God, all the earth.

Choir: Through the intercessions of the Theotokos, O Saviour, save us.

Chanter: ℣. Sing to his Name; give glory to his praises.

Choir: Through the intercessions of the Theotokos, O Saviour, save us.

Chanter: ℣. Say to God: 'How awesome are thy works.'

Choir: Through the intercessions of the Theotokos, O Saviour, save us.

Chanter: ℣. Let all the earth worship thee, and sing to thee. Let it sing a song to thy Name, O most High.

Choir: Through the intercessions of the Theotokos, O Saviour, save us.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Saviour, save us.

THE LITTLE LITANY

At the conclusion of the antiphon, the deacon again stands before the holy doors, lifts his orarion, and intones the petitions of the little litany:

Deacon: Again and again in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of the Theotokos while the priest says the prayer of the second antiphon.

Priest: O Lord our God, save thy people, and bless thine inheritance; preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee.

For thine is the might, and thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The chanter and choir now sing the second antiphon.

THE SECOND ANTIPHON

Chanter: ℣. May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Chanter: ℣. That Thy way may be known upon earth, Thy salvation among all nations.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Chanter: ℣. Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Chanter: ℣. May God bless us, and may all the ends of the earth fear Him.

Choir: Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O Only-begotten Son and Word of God, who art immortal, yet didst condescend for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, and without change was made man; and was crucified, O Christ our God, and by thy death didst Death subdue; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE LITTLE LITANY

At the conclusion of the antiphon, the deacon again stands before the holy doors, lifts his orarion, and intones the petitions of the little litany:

Deacon: Again and again in peace let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon enters the sanctuary through the south door, comes to stand at his place at the holy table and bows to the priest, while the priest says the prayer of the third antiphon.

Priest: O thou who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world the knowledge of thy truth, and in the world to come, life everlasting.

For thou art a good God and lovest mankind and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE THIRD ANTIPHON & THE LITTLE ENTRANCE

The chanter and the choir now chant the Paschal Stichera as the third antiphon, while the choir sings the Paschal Troparion in the quick form as a response.

Chanter: ℣. Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Chanter: ℣. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Chanter: ℣. So let sinners perish at the presence of God; and let the righteous be glad.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Chanter: ℣. This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

As the third antiphon is sung, the priest and deacon make three metanias before the holy table. The priest lifts the gospel book and gives it to the deacon, who places his orarion over it, kissing the priest's hand. Preceded by the servers, they make the little entrance, the priest following the deacon, passing the high place and exiting through the north door, saying as they go:

Deacon: Let us pray to the Lord. Lord, have mercy.

Priest: O Master, Lord our God, who hast appointed in heaven orders and hosts of angels and archangels for the service of thy glory: Cause that with our entrance there may be an entrance of holy angels serving with us and glorifying thy goodness. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

Standing on the solea, to the front and right of the priest, and holding the gospel book on his left shoulder, the deacon points with his right hand and orarion towards the holy doors and says to the priest, who stands in the center of the solea:

Deacon: Bless, master, the holy entrance.

The priest blesses toward the east, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the priest to kiss, himself kissing the priest's right hand. When the choir has completed chanting the third antiphon, the deacon, standing in the center of the solea in front of the priest and facing east, elevates the gospel book and says:

Deacon: Wisdom! Let us Attend!

THE EISODIKON

The clergy, alone or with the choir, chant the appointed eisodikon as they enter the sanctuary through the holy doors and take their usual places before the holy table. The deacon gives the gospel book to the priest, kissing his hand, who then replaces the gospel book on the antiminsion.

Clergy: In the churches bless ye God the Lord, from the springs of Israel.

Save us, O Son of God, who art risen from the dead, who sing to thee: Alleluia.

THE APOLYTIKIA

The choir sings Christ is risen following the chanting of the eisodikon, or entrance hymn.

The Paschal Troparion

Tone 5.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

The Paschal Hypakoe

Tone 4.

Choir: They who were with Mary came before the dawn, found the stone rolled away from the sepulchre, and heard the angels say unto them, Why seek ye him as man with the dead, who dwells in light eternal? Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for he is the Son of God, the Saviour of mankind.

PRAYER OF THE THRICE-HOLY HYMN

During the apolytikia the priest says the prayer of the thrice-holy hymn.

Priest: O holy God, who restest in the holy place, who art hymned by the seraphim with the thrice-holy cry and glorified by the cherubim and worshipped by every heavenly power, who out of nothingness hast brought all things into being, who hast created man according to thine image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding, who despisest not the sinner but hast appointed repentance unto salvation, who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour, to stand before the glory of thy holy altar and to offer the worship and praise which are due unto thee: Thyself, O Master, receive even from the mouth of us sinners the thrice-holy hymn and visit us in thy goodness. Pardon us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints, who from the beginning of the world have been well-pleasing unto thee.

At the conclusion of the apolytikia, the clergy chant the following kontakion, although in some places the custom is for the choir to chant the kontakion.

KONTAKION

Tone 8.

Clergy: Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying: Rejoice! Thou didst bestow peace upon thy Disciples, and resurrection upon those that are fallen.

Following the kontakion, the deacon, standing at his place at the holy table, says to the priest:

Deacon: Bless, master, the time of the thrice-holy.

The priest blesses the deacon. The deacon kisses the priest's right hand and then stands in the holy doors, facing the people, lifts his orarion and says:

Deacon:	Let us pray to the Lord.
Choir:	Lord, have mercy.
Priest:	For holy art thou, O our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever...

Facing the congregation through the holy doors, the deacon lifts his orarion and says:[3]

Deacon:	...and unto ages of ages.
Choir:	Amen.

THE BAPTISMAL HYMN

The choir chants the baptismal hymn, while the priest and deacon say the baptismal hymn at their places before the holy table, making three metanias:

Choir:	As many of you as have been baptized into Christ have put on Christ. Alleluia. (thrice) Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Have put on Christ. Alleluia.

Before the final chanting of the baptismal hymn, the deacon stands in the holy doors, faces the congregation with lifted orarion and says:

Deacon:	Dhynamis!
Choir:	As many of you as have been baptized into Christ have put on Christ. Alleluia.

---

[3] If no deacon is serving, the priest says this from his place before the holy table, facing east.

As the people chant the baptismal hymn for the final time, the deacon returns to his place at the holy table and says to the priest:

Deacon: Command, master.

The priest and deacon proceed to the high place while the priest says the following, or they may remain at their places at the holy table, in which case the priest may face the prothesis with outspread hands, while saying:

Priest: Blessed is he that cometh in the Name of the Lord.

Whether they have remained at the holy table or gone to the high place, the deacon points to the throne at the high place with his orarion and says the following to the priest:

Deacon: Bless, master, the throne on high.

The priest faces the throne at the high place and with outspread hands, says:

Priest: Blessed art thou on the throne of the glory of thy kingdom, who art enthroned upon the cherubim, always, now and ever, and unto ages of ages.

Deacon: Amen.

THE APOSTLE

If the clergy have gone to the high place, the priest stands to the right of the throne, facing the congregation, and the deacon returns to his place at the holy table. The reader, carrying the epistle book, stands in the center of the solea, facing east. After the final singing of the baptismal hymn, the deacon turns to face the reader, lifts his orarion and says:

Deacon: Let us attend.

Reader: This is the day which the Lord hath made; let us rejoice and be glad therein. ℣. Praise ye the Lord, for he is gracious: for his mercy endureth forever.

Deacon: Wisdom.

Reader: The reading is from the Acts of the Saintly and Pure Apostles.

Deacon: Let us attend.

(Acts 1:1-8)

Reader: In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

During the epistle, the deacon takes up the censer and says to the priest:

Deacon: Bless, master, the incense.

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

The deacon now quietly censes around the holy table, the entire sanctuary and the clergy who stand there.

At the conclusion of the chanting of the epistle, the reader faces east as the priest blesses him, saying:

Priest: Peace be to thee that readest.

ALLELUIA

Choir: Alleluia, alleluia, alleluia.

The censing being completed, the priest and deacon stand at their places at the holy table, and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

And the priest says the prayer before the gospel:

Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon, holding his orarion in his right hand, bows before the priest and says:

Deacon: Bless, master, him that proclaimeth the good tidings of the holy, glorious apostle and evangelist John.

The priest blesses the deacon, saying:

Priest: May God, through the prayers of the holy, glorious apostle and evangelist John, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Let it be to me according to thy word.

THE GOSPEL

The deacon makes one metania, receives the gospel book from the priest, placing his orarion over the book, kissing the right hand of the priest and saying:

Deacon: O holy apostle and evangelist John, intercede with the merciful God that he may grant our souls forgiveness of sins.

Preceded by a candle-bearer, the deacon exits the sanctuary through the north door and goes to stand at the pulpit or bishop's throne and says:

Deacon: Wisdom. Attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The reading is from the Holy Gospel according to John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

(John 1:1-17)

Deacon: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his Name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Priest: Peace be to thee that proclaimest the gospel.

The deacon gives the gospel book to the priest, kissing his right hand, and the priest blesses the faithful with the gospel book as the people chant:

Choir: Glory to thee, O Lord. Glory to thee.

¶ In ordinary Antiochian and Greek practice, the litanies which accompany the following prayers are omitted, and only the ending of the Second Prayer of the Faithful is said aloud. The priest says the following prayers quietly:

Prayer of the Ektenia of Fervent Supplication

Priest: O Lord our God, accept this fervent supplication of thy servants, and have mercy upon us according to the multitude of thy mercy; and send down thy compassions upon us and upon all thy people, who await the rich mercy that cometh from thee. For thou art a merciful God and lovest mankind, and to thee we ascribe glory, to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the Litany for the Catechumens

Priest: O Lord our God, who dwellest on high and regardest the humble of heart; who hast sent forth as the salvation of the race of men thine only-begotten Son and God, our Lord Jesus Christ: Look down upon thy servants the Catechumens, who have bowed their necks before thee; make them worthy in due season of the laver of regeneration, the remission of sins, and the robe of incorruption. Unite them to thy Holy Catholic and Apostolic Church, and number them with thy chosen flock: that with us they may glorify thine all-honorable and majestic Name: of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages. Amen.

Prayer of the First Litany of the Faithful

Priest: We give thanks unto thee, O Lord God of the Powers, who hast accounted us worthy to stand even now before thy holy altar, and to fall down before thy compassions for our sins and the errors of the people. Accept our supplications, O God; make us worthy to offer unto thee prayers and supplications, and unbloody sacrifices for all thy people. And enable us, whom thou hast placed in this thy ministry, by the power of the Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon thee at all times and in every place: that hearing us thou mayest show mercy upon us according to the plenitude of thy goodness: for unto thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE SECOND LITANY OF THE FAITHFUL

Deacon: Help us; save us; have mercy on us; and keep us, O God, by thy grace. Wisdom.

Priest: Again and oftentimes we fall down before thee and beseech thee, O Good Lord who lovest mankind, that looking down upon our petition thou wilt cleanse our souls and bodies from all defilement of flesh or spirit; and grant us to stand blamelessly and without condemnation before thy holy Altar. Grant also, O God, to those who pray with us growth in life and faith and spiritual understanding. Grant them always blamelessly to serve thee with fear and love, and to partake without condemnation of thy Holy Mysteries, and to be accounted worthy of thy heavenly Kingdom:

As he says the exclamation, the priest makes the sign of the cross over the antiminsion with the gospel book, and places it upright before the tabernacle.

Priest: That guarded always by thy might we may ascribe glory unto thee, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest now unfolds the antiminsion and makes the sign of the cross over it with the sponge, kisses the sponge and lays it on the lower, right corner of the antiminsion.

The deacon enters the sanctuary through the south door. As the choir chants the cherubic hymn, the priest bows low at his place before the holy table as he quietly says the prayer of the cherubic hymn.

THE CHERUBIC HYMN

Choir: We who mystically represent the Cherubim, and sing to the Life-giving Trinity, the thrice holy hymn: Let us now lay aside all earthly care.

(This is repeated until the priest begins the Great Entrance, page 717.)

The Prayer of the Cherubic Hymn

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or to draw nigh or to serve thee, O King of glory, for to serve thee, is a great and fearful thing even to the heavenly powers. Nevertheless through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Master of all didst take the Name of our High Priest and delivered unto us the ministry of this liturgic and bloodless sacrifice. For thou alone, O Lord our God, rulest over those in the heaven and on earth, who art borne on the throne of the cherubim, who art Lord of the seraphim and King of Israel, who alone art holy and restest in the holy place. Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy holy table, and perform the sacred mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee. Turn not thy face from me, neither cast me out from among thy servants, but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant; for thou thyself art he that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto thee we ascribe glory, together with thine unorginate Father, and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

Then the priest and the deacon, with raised orarion, stand at their places at the holy table and say the cherubic hymn, thrice.

Priest: Let us, who mystically represent the cherubim and sing the thrice-holy hymn to the life-giving Trinity, lay aside all worldly cares,

Deacon: That we may receive the King of all invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia. (metania by priest and deacon)

The Censing

After saying the cherubic hymn the priest blesses the censer, saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Amen. Incense we offer unto thee O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar, and send down upon us in return the grace of thine all-holy Spirit.

The priest now censes around the holy table, the sanctuary and the clergy, and from the holy doors, the icons on the iconostasis and the people, saying as he censes:

Priest: In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection: for in that he endured the cross for us he hath destroyed death by death.

From Pascha through its Leavetaking repeat In that we have beheld the resurrection of Christ as many times as necessary. Do not say Psalm 50.

Reverencing the Altar

Having completed the censing, the priest gives up the censer and he and the deacon, standing at their places before the holy table, make three metanias, and the priest may say the following penitential troparia:

Priest: Like the prodigal son, I have sinned against thee, O Saviour. Receive me as I repent, O Father, and have mercy on me, O God.

With the voice of the publican I cry unto thee, O Christ my Saviour. Take pity on me as thou hast on him, and have mercy on me, O God.

The priest kisses the antiminsion (reverencing each of the wounds of Christ: hands, side, and feet; and the bishop's signature) and the holy table. The deacon kisses only the southwest corner of the holy table.

Asking Forgiveness

The priest and deacon then fold their arms across their breasts and bow to each other saying:

Priest: Forgive me, brother and concelebrant.

The deacon goes immediately to the prothesis, passing the high place. The priest, turning to face the west, bows toward the people, saying:

Priest: Forgive, O God, those who hate us and those who love us.

At the Prothesis Table

Now standing before the prothesis, the priest censes the gifts and then he and the deacon make three metanias, saying each time:

Priest: O God, be gracious unto me a sinner, and have mercy on me.

Then the deacon says to the priest:

Deacon: Lift up, master.

The priest, lifting the aer from the gifts and placing it on the deacon's shoulders and giving him the diskos, says:

Priest: Lift up your hands unto the holies, and bless the Lord.

The deacon, receiving the diskos, kisses the priest's right hand and places his orarion over the diskos. The priest then takes up the chalice, saying:

Priest: | God hath gone up in jubilation; the Lord with the voice of the trumpet.

THE GREAT ENTRANCE

The priest, following the deacon for the great entrance, exits the sanctuary through the north door. As he exits the sanctuary the deacon says:

Deacon: All of you, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The choir responds Amen to this and the rest of the petitions of the Great Entrance.

Priest: Our father and Metropolitan N., (and our Bishop or Archbishop N.,) and all our brotherhood in Christ, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

Our president, civil authorities and armed forces, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God, NN., that he (she, they) may have mercy, life, peace, health, salvation and visitation, pardon and forgiveness of sins, the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God departed this life in the hope of the resurrection and life eternal, NN., the Lord God remember in his kingdom, always, now and ever, and unto ages of ages.

After making the great entrance, the deacon immediately enters the sanctuary through the holy doors and stands at the southwest corner of the holy table, still holding the diskos, facing west.

The priest enters the sanctuary through the holy doors while the choir concludes the cherubic hymn.

CONCLUSION OF THE CHERUBIC HYMN

Choir: That we may receive the King of all, who comes invisibly upborne by the angelic hosts. Alleluia, alleluia, alleluia.

Placing the Gifts upon the Altar

The priest places the chalice on the antiminsion (on his right) then receives the diskos from the deacon, who says to him:

Deacon: Thy priesthood, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

The priest responds:

Priest: Thy diaconate, the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

The priest places the diskos next to the chalice (on his left), saying:

Priest: The noble Joseph, when he had taken down thine immaculate body from the tree, wrapped it in pure linen and spices and, sorrowing, placed it in a new tomb.

He may also say:

In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As life-bearing, as more splendid than paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

Covering the Gifts with the Aer & Censing Them

The priest takes the covers from the diskos and chalice and places them at the corners of the antiminsion. After taking the aer from the deacon's shoulders, he holds it around the censer, and then places it over the gifts. The deacon then says:

Deacon: Do good, master.

Taking the censer, the priest censes the gifts thrice, saying:

Priest: Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

* * *

At a Concelebration by Two or More Priests

Priest: Remember me, brother(s) and concelebrant(s).

Concelebrant(s): Thy priesthood, the Lord God remember in his kingdom.

Priest: Pray for me, brother(s) and concelebrant(s).

Concelebrant(s): May the Holy Spirit descend upon thee, and the power of the Most High overshadow thee.

Priest: May the same Spirit serve with us all the days of our life.

* * *

Deacon: Remember me (us), holy master.

The priest blesses the deacon, saying:

Priest: The Lord God remember thee (you) in his kingdom, always, now and ever, and unto ages of ages.

Kissing the right hand of the priest, the deacon says:

Deacon: Amen.

Passing the high place, the deacon exits the sanctuary through the north door. Standing at his place on the solea, the choir having concluded the cherubic hymn, the deacon lifts his orarion and intones the petitions of the litany of supplication.

The priest quietly says the prayer of the proskomedia while the deacon intones the petitions.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our prayer unto the Lord.

The choir responds Lord, have mercy to each petition.

For the precious gifts now set forth, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the following petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says aloud the exclamation at the end of the prayer of the proskomedia.

THE PRAYER OF THE PROSKOMEDIA

Priest: O Lord God Almighty, who alone art holy, who dost accept a sacrifice of praise from those who call upon thee with their whole heart: Receive also the prayer of us sinners, and lead us to thy holy altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the ignorance of the people, and make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee and that the good Spirit of thy grace may rest upon us and upon these gifts here spread forth and upon all thy people:

Priest: Through the compassions of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Turning to face the people, the priest blesses saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest turns and faces east while the deacon says:

Deacon: Let us love one another, that with one accord we may confess:

Choir: Father, Son and Holy Spirit: the Trinity, one in essence and undivided.

The priest makes three metanias before the holy table, saying each time:

Priest: I will love thee, O Lord, my Strength; the Lord is my firm Foundation, my Refuge, and my Deliverer.

The Priest then kisses the covered gifts (first the diskos, second the chalice), the cross on the aer and the holy table.

Meanwhile the deacon makes three metanias before the icon of Christ then kisses the cross on his orarion.[4] Then lifting his orarion, the deacon says:

Deacon: The doors. The doors. In wisdom let us attend.

THE CREED

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner.

All: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten, not made; of one essence with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified also for us under Pontius Pilate, and suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead, whose kingdom shall have no end.

---

[4] When there is a concelebration by two or more priests, the Paschal kiss of peace is now exchanged among them, the senior priest saying, Christ is Risen and the junior priest responding, Indeed He is Risen. If two or more deacons are serving then they do likewise, exchanging the kiss of peace on the solea.

And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets, and I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And ascended into heaven..., the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave it the folded aer over the gifts in a circular manner.

THE PREFACE TO THE HOLY ANAPHORA

At the conclusion of the creed, the deacon, still standing before the icon of Christ with raised orarion, says:

Deacon: Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.

The priest says the following while he makes the sign of the cross over the gifts with the folded aer and, after laying it aside, turns to bless the people, saying:

Priest: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with you all.

Choir: And with thy spirit.

Still facing west, the priest lifts his arms, saying:

Priest: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Facing east and bowing low before the holy table, the priest says:

Priest: Let us give thanks unto the Lord.

Choir: It is meet and right to worship Father, Son, and Holy Spirit, the Trinity, one in essence and undivided.

The deacon enters the sanctuary through the north door and stands at the northwest corner of the holy table, makes three metanias and kisses the corner of the holy table. He then takes up the fan or the folded aer and gently waves it over the holy gifts as the priest bows low and says the holy anaphora.

THE HOLY ANAPHORA

Priest: It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee and to worship thee in every place of thy dominion; for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine only-begotten Son and to thy Holy Spirit; for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands of archangels and ten thousands of angels, the cherubim and the seraphim, six-winged, many-eyed, soaring aloft, borne on their wings:

The deacon, now holding the orarion in his right fingers, makes the sign of the cross over the diskos with the star, while the priest says in a loud voice:

Priest: Singing the triumphal hymn, shouting, proclaiming and saying:

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

As the choir chants the triumphal hymn, the deacon closes the star, wipes the four tips with the sponge and then gives the star to the priest who kisses it and lays it aside. The deacon moves to the southwest corner and bows low as the priest continues, saying:

Priest: With these blessed powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit; holy art thou and all-holy and magnificent is thy glory, who hast so loved thy world as to give thine only-begotten Son, that all who believe in him should not perish but have everlasting life, who, when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed or, rather, gave himself up for the life of the world, took bread in his holy and immaculate and blameless hands; and when he had given thanks and blessed it and hallowed it and broken it, he gave it to his holy disciples and apostles, saying:

Take, eat. This is my Body which is broken for you, for the forgiveness of sins;

People: Amen.

Priest: And likewise after supper, he took the cup, saying:

Drink of this, all of you. This is my Blood of the new covenant, which is shed for you and for many, for the forgiveness of sins.

People: Amen.

Bowing low, the priest continues:

Priest: Having in remembrance, therefore this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

The deacon, standing at the center of the holy table, takes up the diskos in his right hand and the chalice in his left in crosswise fashion, and elevates them over the antiminsion; he makes the sign of the cross with them over the antiminsion as he lowers them, while the priest says:

Priest: Thine own of thine own, we offer unto thee in behalf of all and for all.

The gifts are replaced on the antiminsion, and the priest bows low and continues, saying with all compunction.

Priest: Again we offer unto thee this rational and bloodless worship and beseech thee and pray thee and supplicate thee: Send down thy Holy Spirit upon us and upon these gifts here spread forth:

Then the deacon points to the diskos with his orarion, saying:

Deacon: Bless, master, the holy bread.

The priest blesses the Lamb, saying:

Priest: And make this bread the precious Body of thy Christ;

Deacon: Amen.

The deacon points to the chalice with his orarion, saying

Deacon: Bless, master, the holy cup.

The priest blesses the chalice, saying:

Priest: And that which is in this cup, the precious Blood of thy Christ;

Deacon: Amen.

The deacon points to the diskos and the chalice with his orarion, saying:

Deacon: Bless both, master.

The priest makes one sign of the cross over both the diskos and the chalice, saying:

Priest: Changing them by thy Holy Spirit;

Deacon: Amen. Amen. Amen. Remember me, a sinner, holy master.

Choir: We hymn thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

The priest and deacon make a metania before the holy table. Then the priest bows low and continues:

Priest: That to those who shall partake thereof they may be unto cleansing of soul, unto forgiveness of sins, unto the communion of thy Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward thee, not unto judgment or unto condemnation. And again we offer unto thee this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics and every righteous spirit which has completed this life in faith:

Censing the gifts nine times, the priest says:

Priest: Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary;

The priest gives the censer to the deacon, who censes round about the holy table while the choir chants the appointed megalynarion.

THE MEGALYNARION

The people may be seated.

Choir: The angel spake to her that is full of grace, saying: O pure Virgin, rejoice! And I say also: Be glad! for thy Son is risen from the tomb on the third day.

Shine thou, O New Jerusalem, for the glory of the Lord hath risen upon thee. Rejoice thou now and exult, O Zion. And thou, O pure one, Theotokos, rejoice thou at the Resurrection of thy Son.

When the censing is completed, the deacon returns to his place at the holy table and quietly reads the diptychs of the departed and the living.

In the meantime the priest continues, saying:

Priest:	The holy Prophet, Forerunner and Baptist John; the holy glorious and all-laudable apostles; (N., saint of the day), whose memory we celebrate, and all thy saints, at whose supplications visit us, O God. And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal, **NN.**, and grant them rest, O our God, where the light of thy countenance watcheth over them. And again we beseech thee: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth, of all the presbytery, the diaconate in Christ and every priestly and monastic order. And again we offer unto thee this rational worship for the whole world, for the holy, catholic and apostolic Church, for those who live in chastity and lead a godly way of life and for all civil authorities, and our armed forces; grant them, O Lord, peaceful times, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness.
Clergy:	Among the first be mindful, O Lord, of our father and Metropolitan **N.**, (and our Bishop or Archbishop **N.**), whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

The deacon, having completed the diptychs of the departed and the living, faces the people and says:

Choir:	Amen.
Deacon:	And for those who offer these precious and holy gifts to the Lord our God, the honorable presbytery, the diaconate in Christ and every priestly order, and for their salvation; for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.
Choir:	And of all mankind.

Bowing low, the priest says:

Priest: Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land and by air, the sick, the suffering, captives and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor; and upon us all send forth thy mercies:

And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The deacon bows to the priest and, passing the high place, exits the sanctuary through the north door and stands before the icon of the Theotokos.

LITANY BEFORE THE OUR FATHER

The priest, turning to face the west, blesses the people, saying:

Priest: And the mercies of our great God and Saviour Jesus Christ be with you all.

Choir: And with thy spirit.

The holy anaphora being completed, the priest stands before the holy table facing east as the deacon, with lifted orarion, stands before the holy doors and intones the petitions of the following litany.

Deacon: Having commemorated all the saints, again and again, in peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

That our God, who loveth mankind, receiving them upon his holy, most heavenly and ideal altar as a savour of spiritual sweetness, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful; and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Asking for the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ while the priest says the following prayer:

Priest: Unto thee we commend our whole life and our hope, O Master who lovest mankind; and we beseech thee and pray thee and supplicate thee: Vouchsafe us to partake of thy heavenly and dread mysteries of this sacred and spiritual table, with a pure conscience, unto forgiveness of sins, unto pardon of transgressions, unto communion of the Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward thee, not unto judgment nor unto condemnation:

And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God, as Father and to say:

All: Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Turning to face the west, the priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces east and reads the following prayer as the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

Priest: We give thanks unto thee, O King invisible, who by thy boundless power hast made all things and in the multitude of thy mercy hast brought all things from nothingness into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the fearful God. Therefore, O Master, do thou thyself distribute these gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea; journey with those who travel by land and air; heal the sick, thou who art the Physician of our souls and bodies:

Through the grace and compassions and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest quietly prays:

Priest: Hear us, O Lord Jesus Christ our God, from thy holy dwelling-place and from the throne of glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The priest and deacon make three metanias, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Deacon: Let us attend.

The priest takes up the Lamb in both hands and makes therewith the sign of the cross over the diskos, saying:

Priest: The Holy Things are for the holy.

Choir: One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

While the choir sings One is holy..., the deacon enters the sanctuary through the south door.

Standing at his place at the holy table, the deacon says to the priest:

Deacon: Divide, master, the holy bread.

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:

IC (placed in the chalice)

NI KA (for the people)

XC (for the clergy)

Deacon: Fill, master, the holy cup.

The priest takes the portion sealed IC and makes therewith the sign of the cross over the top of the chalice and places it in the chalice, saying:

Priest: The fullness (of the cup of faith) of the Holy Spirit.

Deacon: Amen.

Bringing for the priest's blessing the warm water in the zeon, the deacon says:

Deacon: Bless, master, the zeon.

Blessing the warm water, the priest says:

Priest: Blessed is the warmth of thy holy things, O Lord, always, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon pours a sufficient quantity of warm water into the chalice cross-wise, while the priest says:

Priest: | The warmth (of faith, full) of the Holy Spirit.

Deacon: | Amen.

The priest and deacon stand with bowed heads at their places at the holy table, as the priest leads all in the recitation of the pre-communion prayers.

THE PRE-COMMUNION PRAYERS

All: I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

THE KOINONIKON

Choir: Receive ye the Body of Christ, and taste ye him that is found deathless.

As the proper koinonikon is being chanted, the priest bows to the deacon, saying:

Priest: | Forgive me my sins, brother and concelebrant.

The deacon responds to the priest, saying:

Deacon: Thy priesthood, the Lord God remember in his kingdom, always, now and ever and unto ages of ages.

The deacon, passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion.

The priest makes three metanias before the holy table, saying each time:

Priest: O God, be gracious unto me, a sinner, and have mercy on me.

Taking the section of the Lamb sealed XC (or a portion thereof if others of the clergy are to commune), the priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God.

Holding in both hands that portion of the Lamb, the priest says:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the unworthy presbyter N., unto forgiveness of my sins and unto life everlasting.

The priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the deacon:

Priest: Deacon, draw near.

The deacon makes one metania, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The deacon, his hands crossed right over left with palms up, approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon N., the precious and all-holy Body of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

The priest places a portion of the Lamb sealed XC in the hands of the deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The deacon kisses the hand of the priest, says Amen and goes to the east side of the holy table where with great reverence he consumes the portion given him.

The priest, taking up the kalima and the chalice, says:

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me, the unworthy presbyter **N.**, unto forgiveness of my sins and unto life everlasting.

The priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Deacon, draw near.

The deacon comes to the south side of the holy table, and after wiping his fingers with the sponge over the diskos, makes one metania, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God.

He then approaches the priest, saying:

Deacon: Master, impart unto me, the unworthy deacon **N.**, the precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, unto forgiveness of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee, the reverend deacon **N.**, unto forgiveness of thy sins and unto life everlasting.

The priest gives the deacon three sips from the chalice, wipes the deacon's lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The deacon kisses the chalice, and the priest replaces it upon the antiminsion.

The deacon, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice, saying:

Deacon: In that we have beheld the resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. Thy cross do we adore, O Christ, and thy holy resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy resurrection. For lo, through the cross is joy come into all the world. Ever blessing the Lord, let us sing his resurrection, for in that he endured the cross for us he hath destroyed death by death.

Shine, shine, O New Jerusalem, for the glory of the Lord hath dawned upon thee. Dance and be glad, O Zion. And delight thou, O pure Theotokos, in the rising of thy Son.

How divine! How beloved! How sweet is thy voice, O Christ! For thou hast faithfully promised to be with us to the end of the age. Having this as our anchor of hope, we the faithful do rejoice.

O Christ, great and most holy Pascha; O Wisdom, Word and Power of God: Grant that we may more perfectly partake of thee in the never-ending day of thy kingdom.

The priest covers the chalice with the kalima and hands the chalice and spoon to the deacon. Standing in the holy doors facing west, the deacon elevates the chalice to the people, saying:

Deacon: With fear of God, and faith and love, draw near.

The priest and deacon exit the sanctuary through the holy doors as the choir chants:

Choir: Blessed is he that cometh in the Name of the Lord. The Lord is God and hath appeared unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries.

The priest says to each communicant:

Priest:	The servant of God, N., partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the forgiveness of sins and unto life everlasting.

When all have been communed, the priest covers the chalice with the kalima and hands the chalice to the deacon. The priest then blesses the people with his hand, saying:[1]

Priest:	O God, save thy people and bless thine inheritance.

POST-COMMUNION HYMN

Choir:	Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (once)

As the choir chants the appointed post-communion hymn, the priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antiminsion.

The deacon removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

Deacon:	By thy precious Blood, O Lord, wash away the sins of thy servants here commemorated, through the intercessions of all thy saints.

After making certain that no crumb remains on the diskos or on the antiminsion, the deacon returns to stand at his place at the southwest corner of the holy table.

Then the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

Deacon:	Exalt, master.
	The priest censes the chalice thrice, saying:
Priest:	Be thou exalted, O God, above the heavens and thy glory above all the earth.

---

[1] If no deacon is serving, the priest may first enter the sanctuary through the holy doors, place the chalice on the antiminsion and then bless the people.

The priest gives up the censer and then gives the diskos to the deacon, who lifts it up above his head and, passing the front of the holy table, carries it to and places it upon the prothesis.

The priest lifts the chalice, saying:

Priest: | Blessed is our God;

And turning to face the people, the priest continues:

Priest: Always, now and ever, and unto ages of ages.

Choir: Amen.

Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory. For thou hast permitted us to partake of thy Holy, Divine, Immortal, and Life-giving Mysteries. Establish us in thy sanctification, that all the day we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

As the choir chants Amen. Let our mouths be filled with thy praise, the priest carries the chalice to and places it upon the prothesis and censes it three times. Returning to the holy table, the priest folds the antiminsion, while the deacon, uncrossing his orarion and placing it again upon his shoulder, exits the sanctuary through the north door. Standing at his place on the solea, the deacon lifts his orarion and intones the following petitions of thanksgiving:

Deacon: Attend. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread mysteries of Christ, let us worthily give thanks unto the Lord.

The choir responds Lord, have mercy to each petition.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

The deacon moves to stand before the icon of Christ. The priest, standing before the holy table, facing east, says the thanksgiving prayer:

THE THANKSGIVING PRAYER

Priest: We give thanks unto thee, O Master who lovest mankind, Benefactor of our souls, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all thy saints:

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion.

Priest: For thou art our Sanctification, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest exits the sanctuary through the holy doors, saying:

Priest: Let us depart in peace.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Standing before the icon of Christ on the iconostasis, the priest says the prayer behind the amvon.

THE PRAYER BEHIND THE AMVON

Priest: O Lord, who blessest those who bless thee and sanctifiest those who put their trust in thee: Save thy people, and bless thine inheritance, preserve the fullness of thy Church, sanctify those who love the beauty of thy house, glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to the civil authorities, to the armed forces and to all thy people; for all good giving and every perfect gift is from above and cometh down from thee, the Father of lights, and unto thee we ascribe glory, thanksgiving and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

While the choir chants the Paschal Troparion, the priest, through the holy doors, and the deacon, through the north door, enter the sanctuary and go directly to the prothesis.

THE PRAYER AT THE CONSUMPTION OF THE HOLY GIFTS

Standing before the prothesis, the priest says:

Priest: O Christ our God, who art thyself the Fulfillment of the Law and the Prophets, who didst fulfill all the dispensation of the Father: Fill our hearts with joy and gladness, always, now and ever, and unto ages of ages. Amen.

After the prayer at the prothesis, the priest blesses the deacon to consume the remaining holy gifts. The priest returns to the holy table while the deacon, having again arranged his orarion crosswise, prepares to consume the remaining holy gifts with all reverence and care.

THE BLESSING OF FLESH-MEATS AND OF EGGS AND CHEESE AT HOLY PASCHA

If it is the custom of the parish to bless these foods, the senior priest exits the sanctuary through the holy doors and goes to the place where the Paschal foods have been placed. He then proceeds to bless the foods.

Blessing of Flesh-meats

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Look down, O Lord Jesus Christ our God, upon these flesh-meats, and sanctify them, as thou didst sanctify the ram which faithful Abraham offered unto thee, and the lamb which Abel brought unto thee as a burnt-offering; also the fatted calf which thou didst command to be slain for thy son who had gone astray, and had returned again to thee; that even as he was accounted worthy to enjoy thy good things, so may we also, enjoy these things which are sanctified and blessed by thee, to the nourishment of us all. For thou art our true nourishment, and the Giver of all good things, and unto thee we ascribe glory; together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Blessing of Eggs and Cheese

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Master, Lord our God, the Creator and Maker of all things: Bless thou this curdled milk, and likewise these eggs; and preserve us in thy loving-kindness. That as we partake of them, even so also, we may be filled with thy gifts, which ungrudgingly thou bestowest, and with thine unspeakable goodness. For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The priest then sprinkles the food with holy water, saying thrice:

Priest: These flesh-meats, cheese and eggs are blessed through the sprinkling with this holy water, in the Name of the Father and of the Son and of the Holy Spirit.

The choir responds each time:

Choir: Amen.

Then the priest returns to the holy table and takes up the Paschal candle.

The deacon, from within the sanctuary, says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest, holding the Paschal candle and blessing cross, turns to face the people and blesses them, saying:

Priest: The blessing of the Lord and his mercy come upon you through his divine grace and love toward mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

The priest turns toward the icon of Christ and says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Father, bless.

Standing in the holy doors, facing west, the priest says the dismissal:

THE DISMISSAL

Priest: May he who rose from the dead, trampling down death by death and upon those in the tombs bestowing life, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints John Chrysostom, archbishop of Constantinople; of the holy, glorious and right victorious martyrs; of our venerable and God-bearing fathers; of **N.** (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

The priest raises the lighted Paschal candle, facing the people, and says:

Priest: Christ is Risen!

Choir: Indeed, He is Risen!

The Paschal greeting is repeated three times.

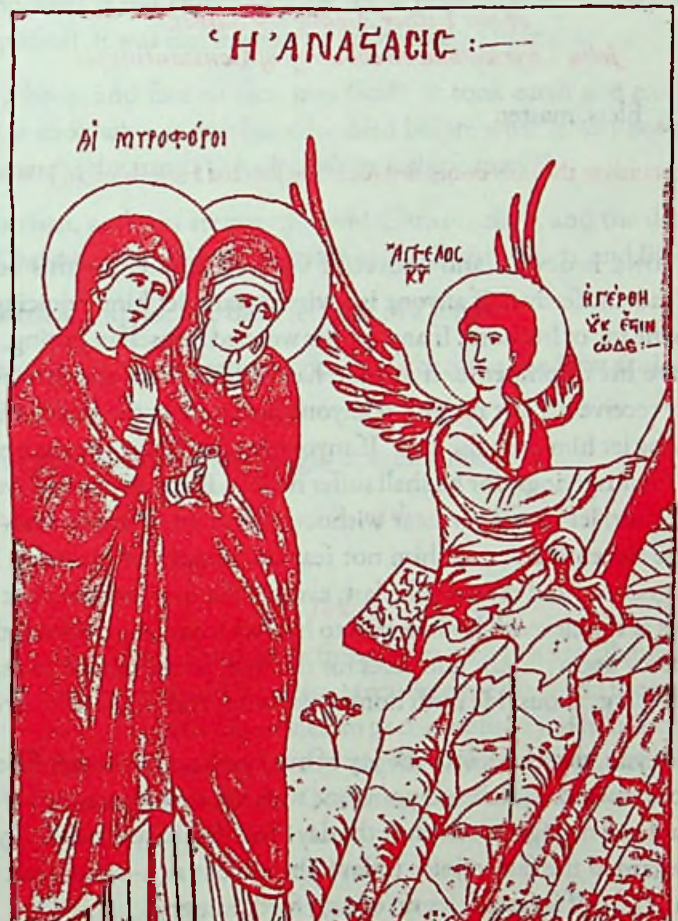
Priest: Glory to His holy third-day Resurrection!

Choir: We adore His third-day Resurrection!

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs...

Choir: ...bestowing life.

The Faithful having sung Christ is risen with all their strength, come forward and receive the antidoron and the traditional red egg.


Ἡ ἈΝΑϛΑCΙC :—
ΑΙ ΜΥΡΟΦΟΡΟΙ
ἌΓΓΕΛΟC ΚΥ
ἨΓΕΡΘΗ ΟΥΚ ἜCΤΙΝ ὯΔΕ :—

THE PASCHAL HOMILY

of our Father Among the Saints, John Chyrsostom, Archbishop of Constantinople

Deacon: Bless, master.

The priest stands at the holy doors and reads the Paschal Homily of St. John Chrysostom.

IF ANYONE is devout and a lover of God, let him enjoy this beautiful and radiant festival. If anyone is a wise servant, let him, rejoicing, enter into the joy of his Lord. If anyone has wearied himself in fasting, let him now receive his recompense. If anyone has labored from the first hour, let him today receive his just reward. If anyone has come at the third hour, with thanksgiving let him keep the feast. If anyone has arrived at the sixth hour, let him have no misgivings; for he shall suffer no loss. If anyone has delayed until the ninth hour, let him draw near without hesitation. If anyone has arrived even at the eleventh hour, let him not fear on account of his delay. For the Master is gracious and receives the last, even as the first; he gives rest to him that comes at the eleventh hour, just as to him who has labored from the first. He has mercy upon the last and cares for the first; to the one he gives, and to the other he is gracious. He both honors the work and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich-laden; feast royally, all of you! The calf is fatted; let no one go forth hungry!

Let all partake of the feast of faith. Let all receive the riches of goodness. Let no one lament his poverty, for the universal kingdom has been revealed. Let no one mourn his transgressions, for pardon has dawned from the grave. Let no one fear death, for the Saviour's death has set us free.

He that was taken by death has annihilated it! He descended into hades and took hades captive! He embittered it when it tasted his flesh! And anticipating this Isaiah exclaimed, "Hades was embittered when it encountered thee in the lower regions." It was embittered, for it was abolished! It was embittered, for it was mocked! It was embittered, for it was purged! It was embittered, for it was despoiled! It was embittered, for it was bound in chains!

It took a body, and face to face, met God! It took earth and encountered heaven! It took what it saw but crumbled before what it had not seen! "O death, where is thy sting? O hades, where is thy victory?"

Christ is risen, and you are overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns!

Christ is risen, and not one dead remains in a tomb!

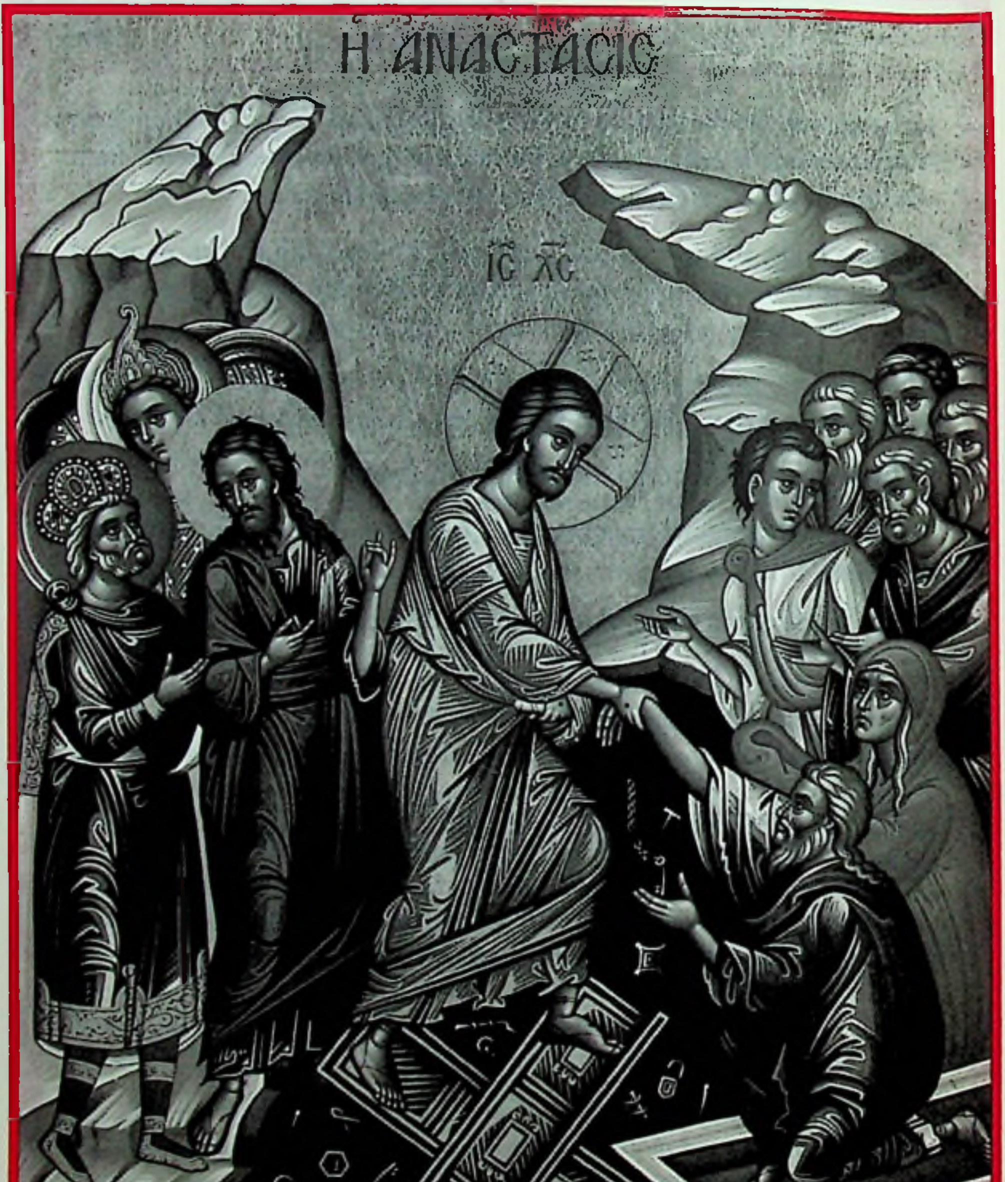
For Christ, being raised from the dead, has become the First-fruits of them that slept.

To him be glory and might unto ages of ages. Amen.

After the homily, the chanters (or choir) chant the apolytikion of Saint John Chrysostom.

Tone 8.

Choir: Grace hath shone forth from thy mouth like fire, illuminating the inhabited world. Thou hast treasured for the world the treasures of silver-hating and revealed to us the sublimity of humility. Wherefore, O educator, by thy words, O John the golden-mouthed, intercede with Christ God to save our souls.


Η ΑΝΑϹΤΑϹΙϹ
ΙϹ ΧϹ

AGAPE VESPERS

of Holy & Glorious Pascha

Said on the Sunday of Pascha, all days of Bright Week and the Leavetaking of Pascha[1,2]

PREPARATION

The priest fully vests, as he normally does for the Divine Liturgy, the color being white.

---

[1] The order of Vespers on all days of Bright Week and on the Leavetaking is as on Pascha, except that (a) the entrance is made with the censer, (b) there is no gospel reading and (c), in some traditions, the priest is not fully vested but only in exorasson, epitrachelion and phelonion.

[2] If the feast of the Great Martyr George (April 23) falls on Great and Holy Saturday or on Pascha, then the feast is moved to Bright Monday and the service for the Great Vespers of Saint George is combined with the Agape Vespers. The changes to the service as given in this book is as follows: (a) at Lord, I have cried: at the psalm verse Out of the depths... the first of 4 stichera for the Resurrection is said, then at the psalm verse From the morning watch... the first of 4 prosomia for St. George is said in Tone 4 (from Nassar, page 528), the Glory is for St. George in Tone 6; Now and ever is as in this service; (b) at the Aposticha: the Glory is for St. George in Tone 4 (from Nassar, page 529); and (c) For the Apolytikia and/or Troparia: Christ is risen... is sung once then the Troparion of St. George, As deliverer of captives... is sung, finally Christ is risen... is sung again.

THE BLESSING

Priest: Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always: now and ever, and unto ages of ages.[3]

Choir: Amen.

THE PASCHAL TROPARION

Then the priest censes the front of the holy table as he chants the Paschal troparion three times:

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.[4]

THE PASCHAL STICHERA

Then standing and censing at each side of the holy table, the priest chants the Paschal verses. He begins by censing the west (front) of the holy table:

Priest: ℣. Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the south side:

Priest: ℣. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

---

[3] According to the Mar Sabbas Typikon and the Pentecostarion, all Vespers during Bright Week and on the Leavetaking are opened with the usual exclamation **Blessed is our God...**

[4] In some traditions, after the clergy have chanted this troparion three times, it is chanted three more times by the choir.

Censing the east side:

Priest: ℣. So let sinners perish at the presence of God; and let the righteous be glad.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the north side:

Priest: ℣. This is the day which the Lord hath made; let us rejoice and be glad therein.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing the prothesis:

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Censing again before the front of the holy table:

Priest: Both now and ever, and unto ages of ages. Amen.

Choir: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

Then in a louder voice, the priest chants as he stands in the holy doors and censes the icons on the iconostasis and the faithful.

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs...

The choir concludes the troparion.

Choir: ...bestowing life.

The priest gives up the Paschal candle, hand cross and censer. The deacon exits the sanctuary, through the north door, stands at his place in the center of the solea, lifts his orarion and, facing east, intones the petitions of the litany of peace.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

The choir responds Lord, have mercy to each petition.

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world; the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

For our father and Metropolitan, N., (our Bishop, N.,) for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the President of the United States,[5] and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by sea, by land, and by air, for the sick, and the suffering; for captives and their salvation, let us pray to the Lord.

---

[5] In other countries the appropriate head of state is mentioned here.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The deacon enters the sanctuary through the north door while the choir chants Lord, I have cried in the second tone. The deacon brings the censer, Paschal candle, and hand cross to the priest, bows his head and says:

Deacon: Bless, master, the incense.

The priest blesses the censer, saying:

Priest: Blessed is our God, always, now and ever, and unto ages of ages. Incense we offer unto thee, O Christ our God, as a savour of spiritual sweetness, which do thou receive upon thy most heavenly altar and send down upon us in return the grace of thine all-holy Spirit.

Deacon: Amen.

LORD, I HAVE CRIED

Tone 2.

Psalm 140

Choir: O Lord, I have cried out unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry out unto thee. Hear thou me, O Lord.

On the Lord, I have cried, the priest does the great censing, holding in his left hand the Paschal candle and the hand cross.

Choir: Let my prayer be set forth before thee as the incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

Set a watch, O Lord, before my mouth; and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken up upon the ground. Their bones are scattered by the side of Hell.

But to thee, O Lord, are my eyes. In thee have I put my trust, take not away my soul.

Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

Psalm 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before him; I showed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way where in I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me.

Refuge failed me; no one cared for my soul.

I cried unto thee, O Lord: I said, thou art my refuge and my portion in the land of the living.

Attend unto my supplication; for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name.

The righteous shall wait for me, until thou recompense me.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

Stichos

If thou O Lord should'st mark iniquities, O Lord, who shall stand? For with thee there is forgiveness.

Come ye, let us worship him who was born of the Father before all time, the Word of God, incarnate of the Virgin Mary; for he did submit to crucifixion by his own choice, was delivered to burial as he himself willed, rose from the dead, and saved me, who was lost.

Stichos

Because of thy Name have I waited for thee, O Lord; my soul hath waited upon thy word, my soul hath hoped in the Lord.

Verily, Christ our Saviour nailed to his Cross the handwriting of the decree, and did expunge it. And he abolished the might of death. Let us therefore adore his third-day Resurrection.

Stichos

From the morning watch until night, from the morning watch let Israel trust in the Lord.

Come, let us with the archangels praise the Resurrection of Christ; for he is the Redeemer and Saviour of our souls, and he it is who will come with fearful magnificence and glorious might to judge the world which he hath created.

Stichos

For with the Lord there is mercy and with him is abundant redemption, and He will deliver Israel from all his iniquities.

O thou who wast crucified and wast buried, the angel did proclaim thee, that thou art the Master, saying to the women, "Come ye and behold where the Lord was laid; for he is risen as he said; for he is the Almighty One, and therefore, do we worship thee, O thou who alone art deathless; O Christ, Giver of life, have mercy upon us."

Stichos

Praise the Lord, all ye nations: praise him, all ye people.

With thy Cross thou didst abolish the curse of the tree; with thy Death and Burial thou didst cause the might of death to die; and with thy Resurrection thou didst enlighten mankind. Wherefore, do we cry to thee, O Christ our God, the Benefactor, glory to thee.

Stichos

For his mercy is great toward us, and the truth of the Lord endureth forever.

O Lord, verily the gates of death were opened to thee for fear of thee. And as the gate-keepers of hades saw thee they did tremble; for thou didst break asunder its brazen gates; didst crush its iron bars; didst bring us out from the shadow and darkness of death; and didst break our bonds asunder.

Tone 2.

Glory to the Father and to the Son and to the Holy Spirit.

Come, let us all sing with our mouths a song of salvation. Let us kneel down in the house of the Lord, saying, "O thou who wast crucified on a Tree, who didst rise from the dead, and who still remainest in the bosom of the Father, forgive us our sins."

Both now and ever, and unto ages of ages. Amen.

O Virgin, verily, the shadow of the law hath been annulled by the coming of thy grace; for as the bush was burning but not consumed, so didst thou give birth while yet a Virgin. And instead of the pillar of fire, the Sun of justice shone forth; and instead of Moses, Christ the Saviour of our souls.

As the chanter chants the Now and ever the priest kisses the gospel book and the holy table and then he hands the deacon the gospel book. The deacon leads the priest(s), in order of their dignity, senior to junior, through the north door for the entrance. The entrance is made to the center of the solea.

Deacon: | Let us pray to the Lord. Lord, have mercy.

The presiding priest says the prayer of the entrance:

Priest: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks to thee, and we pray unto thee, O Master of all, Lord who lovest mankind: Direct thou our prayer as incense before thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all who seek after our souls. For unto thee, O Lord, Lord, are our eyes, and in thee have we hoped. Put us not to shame, O our God. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Deacon: Amen.

The deacon holds the gospel book for the presiding priest to kiss, himself kissing the presiding priest's hand.

Pointing to the holy doors with his orarion in his right hand, the deacon says to the presiding priest:

Deacon: Bless, father, the holy entrance.

The presiding priest blesses toward the holy doors with his right hand, saying:

Priest: Blessed is the entrance to thy holy place, always, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed its chanting of the Theotokion, the deacon, standing before the holy doors and facing east, raises the gospel book and intones:

Deacon: Wisdom. Let us attend.

PHOS HILARON

Then all sing the hymn of thanksgiving at the lighting of the lamps, led by the clergy.

Choir: O Gladsome light of the holy glory of the immortal Father, the heavenly, the holy blessed, Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we hymn thee: Father, Son and Holy Spirit, God. It is meet and right that at all times thou shouldst be magnified by voices of praise, O Son of God, the Giver of Life. Therefore, the whole world doth glorify thee.

THE GREAT PROKEIMENON

Tone 7.

Deacon: The evening prokeimenon.

Chanter: Who is so great a God as our God? Thou alone art the God that workest wonders.

Choir: Who is so great a God as our God? Thou alone art the God that workest wonders.

Reader: Thou hast made thy power known among the peoples; with thine arm hast thou redeemed thy people.

Choir: Who is so great a God as our God? Thou alone art the God that workest wonders.

Reader: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

Choir: Who is so great a God as our God? Thou alone art the God that workest wonders.

Reader: I remembered the works of the Lord; for I will remember thy wonders from the beginning.

Choir: Who is so great a God as our God? Thou alone art the God that workest wonders.

THE GOSPEL

The Gospel is read in as many languages as possible today.

Deacon: Wisdom. Let us attend. Let us hear the Holy Gospel.

The priest blesses the people, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the Holy Gospel according to John.

Choir: Glory to thee, O Lord. Glory to thee.

Deacon: Let us attend.

The priest reads the gospel from the holy doors. Traditionally, this gospel is to be read in as many languages as are possible (See the Appendix, pages 785-812).

(John 20:19-25)

ON THE evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Choir: Glory to thee, O Lord, glory to thee.

THE EKTENIA OF FERVENT SUPPLICATION

The deacon, standing before the holy doors, intones the petitions of the Ektenia of Fervent Supplication.

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

The choir responds Lord, have mercy to the first three petitions.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy upon, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Again we pray for all pious and Orthodox Christians.

The choir responds Lord, have mercy. Lord, have mercy. Lord, have mercy to this and the remaining petitions.

Again we pray for our father and Metropolitan, **N.** (and our bishop, **N.**).

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God **NN.** and) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God **NN.**,) and all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

Priest: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE EVENING PRAYER

The people then recite the evening prayer.

All: Vouchsafe, O Lord, to keep us this night without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy Name forever. Amen.

Let thy mercy be upon us, O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Master; make me to understand thy commandments. Blessed art thou, O Holy One; enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever: O despise not the works of thy hands. To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Standing at his place before the holy doors, the deacon intones the petitions of the litany of supplication.

Deacon: Let us complete our evening prayer unto the Lord.

The choir responds Lord, have mercy to the first two petitions.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds Grant this, O Lord to this and the remaining petitions.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and transgressions, let us ask of the Lord.

All things good and profitable for our souls and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless, peaceful and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For thou art a good God and lovest mankind, and unto thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest turns to the west and blesses the people with his right hand, saying:

Priest: Peace be to all.

Choir: And to thy spirit.

The priest faces the east, while the deacon says:

Deacon: Bow your heads unto the Lord.

Choir: To thee, O Lord.

PRAYER AT THE BOWING OF THE HEADS

All bow their heads as the priest says the prayer at the bowing of the heads.

Priest: O Lord our God, who didst bow the heavens and come down for the salvation of mankind: Look upon thy servants and thine inheritance; for unto thee, the fearful Judge who yet lovest mankind, have thy servants bowed their heads and submissively inclined their necks, awaiting not help from men but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil and from vain thoughts and from evil imaginations.

Blessed and glorified be the might of thy kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE APOSTICHA[6]

Tone 2.

Chanter: Thy Resurrection, O Christ Saviour, hath illumined the whole universe. Thou hast renewed thy creation, O Lord Almighty. Glory to thee.

---

[6] During the chanting of the aposticha, it is customary for the clergy and all the people to make a procession around the church, with lighted candles—the clergy exiting the sanctuary through the north door. The procession ends with the clergy standing on the solea for the dismissal.

Tone 5.

℣. Let God arise and let his enemies be scattered, and let them that hate him flee from before his face.

Today Christ our saving Pascha, hath been revealed unto us a noble Pascha; the Pascha new and holy; the mystical Pascha; the Pascha all august; the blameless Pascha; the great Pascha; the Pascha of the faithful; the Pascha which openeth unto us the gates of paradise; the Pascha which sanctifieth all the faithful.

℣. As smoke vanisheth, so let them vanish; as wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion, Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy, in that thou beholdest Christ the King like a bridegroom come forth from the grave.

℣. So let sinners perish at the presence of God; and let the righteous be glad.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them, saying, Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to his Disciples.

℣. This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Pascha, the Pascha of the Lord, the Pascha all majestic hath shone upon us! The Pascha in which we embrace one another with joy! Oh what a Pascha, delivering from sorrow! For today from the tomb, as from a bridal chamber Christ shone, and hath filled the women with joy, saying, Proclaim the glad tidings to the Apostles.

Glory and Now

Chanter: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Today is the Day of Resurrection! Let us shine with the Feast! Let us embrace one another. Let us say, brethren! And because of the Resurrection, let us forgive all things to those who hate us, and in this wise, exclaim: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life.

All: Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

PRAYERS BEFORE THE HOLY DOORS

The senior priest, standing in the holy doors, facing west and holding the Paschal candle, says:

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Father, bless.

THE DISMISSAL

Priest: May he who rose again from the dead, trampling down death by death and upon those in the tombs bestowing life, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of N., (daily commemoration); of N. (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

Throughout the time of Pascha, Through the prayers of our holy fathers... is omitted.

Say instead:

Priest:	Christ is Risen. (thrice)
All:	Indeed, he is Risen. (thrice)
Priest:	Glory to his holy third-day Resurrection.
All:	We adore his third-day Resurrection.
Priest:	Christ is risen from the dead trampling down death by death and upon those in the tombs...
All:	...bestowing life.

The other clergy, followed by all the people, come to the senior priest and exchange with him and then with each other the Paschal kiss and greeting.

IC
XC
NI
KA

The Twelve

ORTHROS PRAYERS

The reader continues by reading the Six Psalms (3, 37, 62, 87, 102 and 142), while the priest stands before the holy table and begins the twelve Orthros prayers. During the Glory following the first three psalms, the priest exits the sanctuary through the north door and continues the Orthros prayers standing before the icon of Christ.

– i –

We give thanks unto thee, O Lord our God, who hast raised us up from our beds and hast put into our mouths a word of praise, that we may worship and call upon thy holy Name. And we entreat thee, by thy mercies which thou hast exercised always in our life, send down now also thine aid upon those who stand before the face of thy holy glory and await the rich mercy which is from thee. And grant that they may always, with fear and love, adore thee, praise thee, hymn thee and worship thine inexpressible goodness. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– ii –

Out of the night our spirit awaketh at dawn unto thee, O our God; for thy commandments are a light upon the earth. Teach us to perfect righteousness and holiness in thy fear; for we glorify thee, our God, who doth truly exist. Incline thine ear, and hear us, and be mindful, O Lord, of the names of all those who are with us and pray with us, and save them by thy might. Bless thy people, and sanctify thine inheritance. Give peace to thy world, to thy churches, to the priests, to all civil authorities and all thy people. For blessed and glorified is thine all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

– iii –

OUT of the night our spirit awaketh at dawn unto thee, O God; for thy commandments are a light. Teach us thy righteousness, thy commandments and thy statutes, O God. Enlighten the eyes of our understanding, lest at any time we sleep unto death in sins. Dispel all darkness from our hearts. Graciously give unto us the Sun of righteousness, and by thy Holy Spirit preserve our life unassailed. Guide our steps into the way of peace. Grant us to behold the dawn and the day with joy, that we may raise our morning prayers unto thee. For thine is the might, and thine is the kingdom and power and glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

– iv –

O MASTER God, holy and unsearchable, who didst command the light to shine forth from the darkness, who hast refreshed us by the slumber of the night and hast raised us up to glorify and supplicate thy goodness: Being implored of thine own tender loving-kindness, receive us also now who worship thee and render thanks unto thee according to the measure of our strength; and grant us all our petitions which are unto salvation. Make us sons of the light and of the day and heirs of thine everlasting good things. Be mindful, O Lord, in the multitude of thy mercies, of all thy people here present with us and who pray with us and all our brethren on land, on sea, in the air and in every place of thy dominion, who are in need of thy love for mankind and of thy help, and grant unto all thy great mercy, that being preserved in safety of soul and body, we may with boldness magnify thy wondrous and blessed Name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

– v –

O TREASURY of good things, Fountain eternal, O holy Father who workest wonders, all-powerful and almighty: We worship thee and pray thee, calling thy mercies and thy compassions to the aid and defense of our lowliness. Be mindful of thy servants, O Lord; receive the morning prayers of us all as incense before thee; and let none of us be found reprobate, but encompass us with thy compassions. Be mindful, O Lord, of those who watch and sing to the glory of thine only-begotten Son, who is our God, and thy Holy Spirit. Be thou their Helper and their Support. Receive thou their supplications upon thy most heavenly and ideal altar. For thou art our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– *vi* –

WE GIVE thanks unto thee, O Lord God of our salvation; for thou doest all things which are for the welfare of our souls, that we may ever look upward unto thee, the Saviour and Benefactor of our souls. For thou hast refreshed us in that part of the night which is past and hast raised us up from our beds and hast led us to stand here in worship of thy precious Name. Wherefore we entreat thee, O Lord, give us grace and power, that we may be vouchsafed with understanding to sing praise unto thee and to pray without ceasing, in fear and trembling working out our own salvation, through the help of thy Christ. Be mindful, O Lord, of those who cry aloud unto thee in the night; hearken unto them, and have mercy, and crush under their feet invisible and warring enemies. For thou art the King of peace and the Saviour of our souls, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– *vii* –

O GOD and Father of our Lord Jesus Christ, who hast raised us up from our beds and hast gathered us together at this hour of prayer: Grant us grace in the opening of our mouth, and receive our thanksgivings as we have power to make them, and instruct us in thy statutes. For we know not how to pray as we ought unless thou, O Lord, by thy Holy Spirit, dost guide us. Wherefore, we beseech thee: Forgive, remit, pardon whatsoever sins we may have committed unto this present hour, whether by word or deed or thought, whether voluntarily or involuntarily; for if thou wilt be extreme to mark iniquity, O Lord, Lord, who shall stand? For with thee is redemption. For thou only art holy, a mighty Helper and the Defender of our life, and our song shall ever be of thee. Blessed and glorified be the might of thy kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

– viii –

O Lord our God, who hast banished from us the sluggishness of sleep and hast called us together by a holy bidding, that in the night also we may lift up our hands and confess thy righteous judgments: Receive our prayers, petitions, confessions and nocturnal adoration and grant unto us, O God, faith unashamed, hope unwavering, love unfeigned. Bless our comings and our goings, our deeds and works and words and thoughts. And grant that we may come to the beginning of this day praising, singing and blessing the goodness of thine ineffable beneficence. For blessed is thine all-holy Name, and glorified is thy kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

– ix –

ILLUMINE our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art our Sanctification and Illumination, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– x –

O Lord our God, who hast granted unto men pardon through repentance and hast set for us the repentance of the prophet David as an example of the acknowledgement of sin and of confession which is unto forgiveness: Do thou thyself, O Master, have mercy on us according to thy great mercy, notwithstanding the manifold and great iniquities into which we have fallen; and according to the multitude of thy compassions, blot out our transgressions. Against thee have we sinned, O Lord, thou who knowest the hidden and secret things in the heart of men and who alone hast power to forgive sins; and as thou hast created a clean heart within us and established us with thy governing Spirit and made known unto us the joy of thy salvation, cast us not away from thy presence. But inasmuch as thou art good and lovest mankind, graciously vouchsafe that even until our uttermost breath, we may offer unto thee the sacrifice of righteousness and an oblation upon thy holy altar. Through the mercy and compassions and love for mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

– xi –

O GOD, our God, who hast brought into being by thy will all the powers endowed with speech and reason, we pray thee and supplicate thee: Receive our praise, which together with all thy creatures we offer according to our strength, and reward us with the rich gifts of thy goodness. For unto thee every knee doth bow, whether in heaven or on earth or in the regions under the earth, and every breath and created being doth sing thine ineffable glory, for thou only art the true and most merciful God. For all the powers of heaven praise thee, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– xii –

WE PRAISE thee, we hymn thee, we bless thee, we give thanks unto thee, O God of our fathers, that thou hast brought us in safety through the shades of night and hast shown unto us once again the light of day. And we entreat of thy goodness: Be gracious unto our sins, and receive our prayer in thy great tenderness. For we flee unto thee, the merciful and almighty God. Illumine our hearts with the true Sun of thy righteousness; enlighten our mind and guard all our senses, that walking uprightly as in the day, in the way of thy commandments, we may attain unto life eternal, for with thee is the fountain of life, and may graciously be vouchsafed to come unto the fruition of the light unapproachable. For thou art our God, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of the Orthros prayers, the priest kisses the icon of Christ on the iconostasis, enters the sanctuary through the south door and comes to stand before the holy table, facing east.

The Seven Prayers

AT THE LIGHTING OF THE LAMPS

During the reading of Psalm 103, the priest stands before the holy table and quietly prays the Seven Prayers at the Lighting of the Lamps.[1]

– *i* –

O LORD, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Make glad our hearts, that we may fear thy holy Name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in thy holy Name. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– *ii* –

O LORD, rebuke us not in thy displeasure, neither chasten us in thy wrath, but deal with us according to thy mercy, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin, through the intercessions of the holy Theotokos and of all the saints. For thine is the might, and thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

---

[1] When Psalm 103 is omitted, these prayers are also omitted.

– *iii* –

O LORD our God, remember us sinners and thine unprofitable servants when we call upon thy holy Name, and put us not to shame in our expectation of thy mercy; but grant us, O Lord, all of our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts and do thy will in all things. For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– *iv* –

O THOU who, with never-silent hymns and never-ceasing songs of praise to thy glory, art hymned by the holy powers: Fill our mouths with thy praise, that we may magnify thy holy Name. And grant unto us part and inheritance with all those who fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy saints. For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– *v* –

O LORD, O Lord, who upholdest all things in the undefiled hollow of thy hand, who showest long-suffering upon us all and repentest thee at our wickedness: Remember thy compassions and thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by thy grace, we may avoid the diverse subtle snares of the evil one and preserve our lives unassailed, through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

– *vi* –

O GOD, great and wonderful, who with wisdom inscrutable and great riches of providence orderest all things and bestowest upon us earthly good things, who hast given us a pledge of the promised kingdom through the good things already bestowed upon us and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfill the remainder of this day without reproach before thy holy glory and hymn thee, the only good One, our God, who lovest mankind. For thou art our God and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

– vii –

O GREAT and most high God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and stars also to rule the night, who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession and to offer unto thee our evening praise: Do thou thyself, O Lord who lovest mankind, direct our prayer as incense before thee, and accept it as a savour of sweet fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which thou hast appointed for the repose of our weakness may be free from every imagination of the devil. Yea, O Master of all, Bestower of good things, may we, being moved to compunction upon our beds, call to remembrance thy Name in the night, that, enlightened by meditation on thy commandments, we may rise up in joyfulness of soul to glorify thy goodness, offering up prayers and supplications unto thy tender love for our sins and for those of all thy people, whom do thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of Psalm 103, the priest stands at his place before the holy table. The deacon, standing at the southwest corner of the holy table, bows to the priest and exits the sanctuary, passing the high place, through the north door. Standing before the holy doors facing the icon of Christ on the iconostasis, the deacon lifts his orarion with the thumb and first two fingers of his right hand and intones the petitions of the litany of peace.

If there is no deacon, the priest will intone the litany of peace standing at his place at the holy table.

The Paschal and Bright Week

KAIRON SERVICE

When the time comes, the priest and deacon, both being vested in exorasson, come before the Episcopal throne and make one metania. Then standing on the solea before the holy doors, the deacon being on the right, they make three metanias.

Deacon: Bless, father.

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Deacon: Amen.

Christ is risen from the dead trampling down death by death and upon those in the tombs bestowing life. (thrice)

They who were with Mary came before the dawn, found the stone rolled away from the sepulchre, and heard the angels say unto them, Why seek ye him as man with the dead, who dwells in light eternal? Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for he is the Son of God, the Saviour of mankind.

In the grave with the body but in hades with the soul as God; in paradise with the thief, and on the throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

Glory to the Father, and to the Son, and to the Holy Spirit.

As life-bearing, as more splendid than paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

Both now and ever, and unto ages of ages. Amen.

Rejoice, O thou hallowed, divine abode of the Most High, for through thee, O Theotokos, was joy given to those who cry aloud to thee: Blessed art thou among women, O all-undefiled Lady.

The deacon says each of the following troparia as the priest approaches the appropriate icon on the iconostasis, makes three metanias and kisses the icon. At the conclusion of each troparion, the deacon reverences the icon in the same manner.

Before the icon of Christ, he says:

Deacon: We reverence thine immaculate icon, O good One, and ask forgiveness of our transgressions, O Christ our God; for of thine own good will thou wast pleased to ascend the cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hast fashioned. Wherefore, we cry aloud unto thee with thanksgiving: Thou hast filled all things with joy, O our Savior, for thou didst come to save the world.

Before the icon of the Theotokos, he says:

Deacon: Forasmuch as thou art a fountain of tenderness, O Theotokos, make us worthy of compassion; look upon a sinful people; manifest thy power as ever, for hoping on thee we cry aloud unto thee, Rejoice! as once did Gabriel, chief captain of the bodiless powers.

Before the icon of the Forerunner, he says:

Deacon: The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize him who had been proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in hades the God who appeared in the flesh, who taketh away the sin of the world and granteth us great mercy.

Or he may say:

O Prophet of God and Forerunner of grace, thy head hath blossomed from the earth as a sacred rose. Wherefore, we seek from it healing at all times; for as of old thou ceasest not to preach repentance to the world.

Then, in the same manner, the icon of the patron saint or feast of the church is venerated, the deacon saying the patronal troparion. Likewise the icon of the saint or feast being celebrated that day. The other icons on the iconostasis may then be venerated in the same manner.

After the veneration of the icons, the priest and deacon return to their places on the solea before the holy doors, and the deacon says:

Deacon: Let us pray to the Lord. Lord, have mercy.

Bowing low, the priest says:

Priest: Stretch forth thy hand, O Lord, from thy holy dwelling-place on high, and strengthen me for thine appointed service, that standing without condemnation before thy fearful judgment seat, I may fulfill the sacred, bloodless service, for thine is the power and the glory, unto ages of ages.

Deacon: Amen.

Priest: Glory to thee, O Christ our God and our Hope, glory to thee.

Deacon: Glory to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

Lord, have mercy. (thrice)

Father, bless.

Priest: May he who rose again from the dead, trampling down death by death and upon those in the tombs bestowing life, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our father among the saints John Chrysostom, archbishop of Constantinople whose divine liturgy we now celebrate; of N. (patron saint of the church); of the holy and righteous ancestors of God, Joachim and Anna; of N. (the saint of the day), whose memory we celebrate and of all the saints: have mercy on us, and save us, forasmuch as he is good and loveth mankind.

Deacon: Amen.

Then, with their arms crossed over their breasts, the priest and deacon bow to each other and then to turn to the west and bow to the people, saying nothing. They then enter the sanctuary, the priest through the north door and the deacon through the south door, the priest saying:

I will come into thy house in the multitude of thy mercy, and in thy fear I will worship toward thy holy temple.

Or he may say:

How shall I, the unworthy, dare to enter the brilliance of thy holy place? If I venture to enter into the bridal chamber, my garment will denounce me, for it is not a wedding garment, and I shall be cast out bound by the angels. Cleanse, O Lord, the defilement of my soul, and save me, for thou art the Lover of mankind.

Standing facing east before the holy table, with the priest in the center and the deacon at the southwest corner, they make three metanias, the priest saying:

Priest: I worship the one Godhead in three Persons, the Father and the Son and the Holy Spirit, unto the ages. Amen.

The priest then kisses the gospel book and the holy table, while the deacon kisses only the southwest corner of the holy table.

THE PASCHAL GREETING

IN VARIOUS LANGUAGES

Arabic

Priest: Al-Maseeh Qam!
People: Haqqan Qam!

Greek

Priest: Christos Anesti!
People: Alithos Anesti!

Slavonic

Priest: Christos Voskrese!
People: Voistinu Voskrese!

Latin

Priest: Christus Surrexit!
People: Veritas Surrexit!

Albanian

Priest: Krishti u ngjall!
People: Vërtete u ngjall!

Amharic

Priest: Kristos Tenestwal!
People: Bergit Tenestwal!

Danish

Priest: Kristus er Opstandin!
People: Sandelig er han Opstandin!

Estonian

Priest: Kristus on oolestoosunt!
People: Toayestee on oolestoosunt!

Finnish

Priest: Kristus nousi kuolleista!
People: Totisesti nousi!

French

Priest: Le Christ est Resucitée!
People: Vraiment est Resucitée!

German

Priest: Christus ist Auferstanden!
People: Sicherlich ist er Auferstanden!

Hawaiian

Priest: Ua ala hou ‘o Kristo!
People: Ua ala ‘i ‘o no ‘oia!

Hungarian

Priest: Krisztus Foltámanot!
People: Valoban Foltámanot!

Italian

Priest: Cristo é Risorto!
People: Verito é Risorto!

Irish Gælic

Priest: Kriost Eirgim!
People: Eirgim!

Japanese

Priest: Hari su tó su fu kát su!
People: Jít sú ni fu kát su!

Luganda

Priest: Kricito Azuukidde!
People: Kyamazima Azuukidde!

Navaho

Priest: Christ Nadeetsa!
People: Ao Nadeesta!

Polish

Priest: Khrýstoos Zmartfýkhstal!
People: Zaprávde Zmartfýkhstal!

Romanian

Priest: Hristus A Înviat!
People: Adevârat A Înviat!

Spanish

Priest: Cristo ha Resucitado!
People: En verdad ha Resucitado!

Swedish

Priest: Christus är Uppstanden!
People: Han är verkligen Uppstanden!

Tigrigna

Priest: Kristos Tensiah!
People: Be-a-mán Ten-sí-a'!

The Gospel For
AGAPE VESPERS
in Various Languages

Ancient Orthodox Languages

Greek 787
Latin 788
Arabic 789
Slavonic 790

Other Languages

Albanian (Gheg) 791
Albanian (Tosk) 792
Czech 793
Danish 794
Dutch 795
Estonian 796
Finnish 797
French 798
German 799
Hungarian 800
Irish Gælic 801
Italian 802
Norwegian 803
Polish 804
Portuguese 805
Romanian 806
Russian 807
Serbian 808

Spanish 809
Swedish 810
Ukranian 811
Welsh 812

GREEK

Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν: καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον: ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατῆτε κεκράτηνται.

Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ᾽ αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

LATIN

Cum esset ergo sero die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli propter metum Iudæorum, venit Iesus et stetit in medio, et dicit eis: "Pax vobis". Et hoc cum dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli viso Domino.

Dixit ergo eis iterum: "Pax vobis. Sicut misit me Pater, et ego mitto vos. Hoc cum dixisset insuflavit, et dicit eis, Accipite Spiritum Sanctum; quorum remiseritis peccata remittuntur eis, quorum retinueritis detenta sunt".

Thomas, autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Iesus. Dixerunt ergo ei alii discipuli: "Vidimus Dominum". Ille autem dixit: "Eis nisi videro in manibus eius figuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus eius, non credam".

ARABIC

لَمَّا كانَتْ عَشِيَّةُ ذَلِكَ اليَومِ وَهُوَ أَوَّلُ الأُسبوعِ والأَبوابُ مُغْلَقَةٌ حَيثُ كانَ التَّلاميذُ مُجتَمِعينَ خَوْفاً مِنَ اليَهودِ جاءَ يَسوعُ وَوَقَفَ في الوَسَطِ وَقالَ لَهُم السَّلامُ لَكُم. فَلَمَّا قالَ هذا أَراهُم يَدَيهِ وَجَنْبَهُ. فَفَرِحَ التَّلاميذُ حِينَ أَبْصَرُوا الرَّبَّ.

وَقالَ لَهُم ثانِيَةً السَّلامُ لَكُم. كَما أَرسَلَني الآبُ كَذَلِكَ أَنا أُرسِلُكُم. وَلَمَّا قالَ هَذا نَفَخَ فِيهِم وَقالَ لَهُم خُذُوا الرُّوحَ القُدُس. مَنْ غَفَرتُم خَطاياهُم تُغفَرُ لَهُم وَمَنْ أَمسَكْتُم خَطاياهُم أُمسِكَت.

أَمَّا تُوما أَحَدُ الإثنَي عَشَرَ الَّذي يُقالُ لَهُ التَّوأَمُ فَلَم يَكُنْ مَعَهُم حِينَ جاءَ يَسوعُ. فَقالَ لَهُ التَّلاميذُ الآخَرونَ إِنَّنا قَد رَأَيْنا الرَّبَّ. فَقالَ لَهُم إِنْ لَمْ أُعايِنْ أَثَرَ المَسامِيرِ في يَدَيْهِ وَأَضَعْ إِصْبَعِي في أَثَرِ المَسامِيرِ وَأَضَعْ يَدِي في جَنْبِهِ لا أُؤْمِنْ.

SLAVONIC

Сꙋщꙋ же по́здѣ, въ де́нь то́и бо є҆ди́нꙋ ѿ сꙋббѡ́тъ, и҆ две́ремъ затворе́ннымъ, и҆дѣ́же бѧ́хꙋ ѹ҆ч҃нцы́ є҆гѡ́ со́брани стра́ха ра́ди і҆ꙋде́нска, прїи́де і҆и҃съ, и҆ ста́ посредѣ́, и҆ глаго́ла и҆̀мъ: ми́ръ ва́мъ.

И҆ сїѧ̑ ре́къ, показа́ и҆̀мъ рꙋ́цѣ и҆ но́зѣ и҆ ре́бра своѧ̑. возра́довашасѧ же ѹ҆ч҃нцы́ ви́дѣвше гд҃а. Рече́ же и҆̀мъ і҆и҃съ па́ки: ми́ръ ка́мъ. ꙗ҆́коже посла́ мѧ ѻ҆ц҃ъ, и҆ а҆́зъ посыла́ю вы́. И҆ сїе́ ре́къ, дꙋ́нꙋ, и҆ глаго́ла и҆̀мъ: прїими́те дх҃ъ ст҃ъ. И҆́мже ѿпꙋсти́те грѣхи́, ѿпꙋстѧтсѧ и҆̀мъ: и҆ и҆̀мже держи́те, держа́тсѧ.

Ѳѡма́ же, є҆ди́нъ ѿ ѻ҆боюна́десѧте, глаго́лемый близне́цъ, не бѣ́ тꙋ съ ни́ми, є҆гда́ прїи́де і҆и҃съ. Глаго́лахꙋ же є҆мꙋ дрꙋзїи ѹ҆ч҃ницы: ви́дѣхомъ гд҃а. Ѻ҆́нъ же рече́ и҆̀мъ: а҆́ще не ви́жꙋ на рꙋкꙋ є҆гѡ́ ꙗ҆́звы гвозди̑нныѧ, и҆ вложꙋ пе́рста моегѡ́ въ ꙗ҆́звы гвозди̑нныѧ, и҆ вложꙋ рꙋкꙋ мою́ въ ре́бра є҆гѡ́, не и҆мꙋ вѣ́ры.

ALBANIAN (Gheg)

Në mbramjen e së njêjtës ditë, e para e javës, aty ku gjindeshin dishepujt të gjitha dyerët ishin të ndryme prej frikës së Judejvet. Jezusi u duk e ndêjti në kambë në mes sish. E ai u tha, Pagja qoftë me jú. E u diftoi duerët e anën e krahnoirt. Dishepujt jur panë Zotin, u mbushën me gëzim.

E ai u tha rishtas, Pagja qoftë me jú. Sikur Ati me ka durgue mue, ashtû un jam tue dergue jú. Mbassi tha këta, hukati mbi ta e tha, Merrnje Shpirtin Shêjt. Atyne të cilëvet ju do t'u a zgjidhni mëkatet, do t'u zgjidhen. Atyne të cilëvet nuk do t'u a zgidhini, nuk do t'u zgjiden.

Toma, nji nga të Dymbëdhetët, i quejtun Binak, nuk gjindej me ta kur erdh Jezusi. Dishepuj (të tjerë) it thanë, Kemi pá Zotin. Ai u a këthei, Si mo të shof në duerët e tija varrët e gozhdavet, e pa futë gjishtin në varret e gozhdavet e pa futë dorën n'anën e krahnorit, kurr nuk do të besoj.

ALBANIAN (Tosk)

ND' ATË ditë pra, të-parënë ditë të javësë, si ungrys, edhe dyert' ishinë mbyllur' atje ku ishin mbledhurë nxënësitë nga frik' e Judhenjvet, erdhi Jisuj, edhe ndëji ndë mest, edhe u thot' atyre, Paqtim mbë ju. Edhe si tha këtë, u dëfteu atyre duart' edhe brinjën' e ti. Ugëzuane pra nxënësitë, jur panë Zonë.

Edhe Jisuj u tha atyre përsëri, Paqtim mbë ju; sikundrë më dëgoj Ati, edhe un' u dërgoj juve. Edhe si tha këtë, fryjti, edhe u thot' atyre, Merni Frymë të-Shënjtëruarë. Kujve t' u falni fajetë, u janë falur' atyre; kujve t'u'a mbani, u janë mbajtur' atyrne.

Po Thomaj, një nga të dy-mbë-dhjetëtë, që thuhetë Binjak, nuk' ishte bashkë me ata, kur erdhi Jisuj. Nxënësit' e-tjerë pra i thoshinë, Pamë Zotinë. Po ay u tha atyre, Ndë mos pafsha ndë duart t'ati shënjën'e peronavet, edhe të vë gishtinë t'im në shënjët të peronavet, edhe të vë dorënë ndë brinjët t'ati, s'kam për të besuarë.

CZECH

KDYŽ PAK več toho dne, kterýž jest první po sobotě, a dvéře byly zavříny, kdež byli učediníci shromážděni, pro strach Zidovský, přišel Ježiš, a stál u prostřed, a řekl jim: Pokoj vám. A to pověděv, ukázal him ruce i bok svúj. I zradovali se učedlníci, vidouce Pána.

Tedy řekl jim Ježiš opět: Pokoj vám. Jakož mne poslal Otec, tak i já posílám vás. A to pověděv, dechl, a řekl jim: Přijměte Ducha svatého. Kterýmžkoli odpustili byste hříchy, odpouštějiť se jim; kterýmžkoli zadrželi byste, zadržániť jsou.

Tomáš pak jeden ze dvanácti, kterýž sloul Didymus, nebyl s nimi, když byl přišel Ježiš. I řekli jemu jiní učedlníci: Viděli jsme Pána. Ale on řekl jim: Leč uzřím v rukou jeho bodení hřebů, a vpustím prst svuj v místo hřebů, a ruku svou vložím v bok jeho, nikoli neuvěřím.

DANISH

DA DET nu var blevet aften den samme dag, den første dag i ugen, og disciplene holdt sig inde bag lukkede døre af frygt for jøderne, kom Jesus og stod midt iblandt dem, og han siger til dem: »Fred være med eder!« Og idet han sagde det, viste han dem både sine hænder og sin side. Da blev disciplene glade, fordi de så Herren.

Jesus sagde da igen til dem: »Fred være med eder! Ligesom Faderen har udsendt mig, således sender jeg også jer.« Og da han havde sagt det, åndede han på dem og siger til dem: »Modtag Helligånden! Hvem I forlader synder, dem er de forladt, og hvem I nægter forladelse, dem er den nægtet.«

Men Tomas (også kaldet Didymus), en af de tolv, var ikke sammen med dem, da Jesus kom. De andre disciple sagde nu til ham: »Vi har set Herren.« Men han svarede dem: »Hvis jeg ikke får set naglemærkerne i hans hænder, ja, stikker min finger i naglegabene og stikker min hånd i hans side, tror jeg det ikke.«

DUTCH

IN DE AVOND van dieselfde dag, de eerste dag der week, toen de deuren van het huis, waar de leerlingen zich bevonden, uit vrees voor de joden waren gesloten, kwam Jesus binnen, plaatste Zich in hum midden, en sprak tot hen: Vrede zij u! En na deze woorden toonde Hij hun zign handen en zijdge. De leerlingen verheugden zich bij het zien van den Heer.

Nogmaals zeide Hij hun: Vrede zij u! Zoals de Vader Mij heeft gezonden, zo zend Ik u. En toen Hij dit had gezegd, blies Hij over hen, en sprak: Ontvangt den Heiligen Geest. Wier zonden gij vergeeft, hun ze vergeven; wier zonden gij behoudt, hun zijin ze behouden.

Tomas, een van detwaalf, ook Didymus genaamd, was echter niet bij hen, toen Jesus kwam. De andere leerlingen zeiden hem dus: We hebben den Heer gezien. Maar hij zei hun: Zo ik in zijn handed de wonden der nagelen niet zie, en mijn vinger niet leg in de plaats van de nagelen, en mijn hand niet in zijn steek, dan geloof ik het niet.

ESTONIAN

KUI nüüd ohtu aeg oli, selsamal esimesel nädala päeval, ja uksed lukus oud seal, kus jüngrid ühes koos oud kartuse pärast Juuda rahva eest, siis tuli Jeesus ja seisig nende keskel ja ütles neile: Rahu olgu teile! Ja kui ta seda sai ütelnud näitas tema neile oma käsi ja külge, siis said jüngrid roomsaks, kui nemad issandat nägid.

Siis ütles Jeesus neile jälle: Rahu olgu teile! Nonda kui isa mind on läkitanud, nonda läiutan mina teid ka. Ja kui seda oli ütelnud, puhus ta nende peale ja ütles neile: Wotke püha vaim. Kellele teie iial patud andeks annate, neile on need andeks antud; kellele teie iial patud kinnitate, neile on need kinnitatud.

Aga Toomas, üks neist kaheteistkümnest, keda nimetatakse kaksikuks, gi olnud mitte nendega kui Jeesus oli tulnuo. Siis ütlesid teised jüngrid temale: Meie oleme issandat näinud. Aga tema ütles neile: Ei ma usu enne, kui mina näen tema käte sees naelte aset ja panen oma sorme naelte ase messe, ja panen oma käe tema küljesse.

FINNISH

SAMANA sunnuntaina myöhää illalla oppilaat olivat koolla lukittujen ovien takan, sillä he pelkäsivät juutalaisia. Jeesus tuli, seisoi heidän keskellään ja sanoi: Rauha teille. Sitten hän näytti heille kätensä ja kylkensä. Oppilaat tiemastuivat nädhessään Herransa.

Jeesus sanoi uudelleen: Rauha teille. Niin kuin Isä on lähettänyt minut, lähetän minäkin teidät. Tämän sanottuaan hän puhalsi heidän päälleen ja jatkoi: Ottakaa Pyhä Henki. Jonka synnit te annatte anteeksi, saa ne anteeksi. Jolta te anteeksiannon kiellätte, ei saa syntejään anteeksi.

Tuomas, jota sanottiin Kaksoseksi ja joka oli yksi niistä kahdestatoista, ei ollut mukana kun Jeesus tuli. Toiset oppilaat kertoivat hänelle: Menäimme Herran. Tuomas vastasi: En kyllä usko, ellen näe naulanjälkiä hänen käsissään ja pistä sormeani niihin ja ellen saa panna kättäni hänen kylkeensä.

FRENCH

LE SOIR de ce même jour qui était le premier de la semaine, alors que, par crainte des Juifs, les portes de la maison où se trouvaient les disciples étaient verrouillées, Jésus vint, il se tint au milieu d'eux et il leur dit: «La paix soit avec vous.» Tout en parlant, il leur montra ses mains et son côté. En voyant le Seigneur, les disciples furent tout à la joie.

Alors, à nouveau, Jésus leur dit: «La paix soit avec vous. Comme le Père m'a envoyé, à mon tour je vous envoie» Ayant ainsi parlé, il souffla sur eux et leur dit: «Recevez l'Esprit Saint; ceux à qui vous remettrez les péchés, ils leur seront remis. Ceux à qui vous les retiendrez, ils leur seront retenus»

Cependant Thomas, l'un des Douze, celui qu'on appelle Didyme, n'était pas avec eux lorsque Jésus vint. Les autres disciples lui dirent donc: «Nous avons vu le Seigneur!» Mais il leur répondit: «Si je ne vois pas dans ses mains la marque des clous, si je n'enfonce pas mon doigt à la place des clous et si je n'enfonce pas ma main dans son côté, je ne croirai pas!»

GERMAN

Am abend aber desselbigen ersten Tages der Woche, da die Jünger versammelt und die Thüren verschloßen waren aus Furcht vor den Juden, kam Jesus und trat mitten ein und spricht zu ihnen: Friede sei mit euch! Und als er das sagte, zeigte er ihnen die Hände und seine Seite. Da wurden die Jünger froh, daß sie den Herrn sahen.

Da sprach Jesus abermals zu ihnen: Friede sei mit euch! Gleich wie mich der Vater gesandt hat, so sende ich euch. Und da er das sagte blies er sie an und spricht zu ihnen: Nehmet hin den Heiligen Geist! Welchen ihr die Sünden erlasset, denen sind sie erlassen; und welchen ihr sie behaltet, denen sind sie behalten.

Thomas aber, der Zwölfe einer, der da heißt Zwilling, war nicht bei ihnen, aus Jesus kam. Da sagten die andern Jünger zu ihm: Wir haben den Herrn gesehen. Er aber sprach zu ihnen: Wenn ich nicht in seinen Händen sehe die Nägelmale und lege meinen Finger in die Nägelmale, und lege meine Hand in seine Seite, kann ich's nicht glauben.

HUNGARIAN

MIKOR AZÉRT estve vala, azon a napon, a hétnek elsö napjan, és mikor az ajtók zárva valának, a hol egybegyültek vala a tanitványok, a zsidóktól való félelem miatt, eljöve Jézus és megálla a középen, és monda nékik: Békesség néktek! És ezt mondván, megmutatá nékik a keseit és az oldalát. Örvendezének azért a tanítványok, hoby látják vala az Urat.

Ismét monda azért nékik Jézus: Békesség néktek! A miként engem küldött vala az Atya, én is akképen küldelek titeket. És mikor ezt mondta, rájuk lehelle, és monda nékik: Vegyetek Szent Lelket: A kiknek büneit megbocsátjátok, megbocsáttatnak azoknak; a kikéit megtartjátok, magtartatnak.

Tamás pedig, egy a tizenkettö közül, a kit Kettösnek hívtak, nem vala ö velök, a mikor eljött vala Jézus. Mondának azért néki a többi tanítványok: Láttuk az Urat. Ö pedig monda nékik: Ha nem látom az ö kezein a szegek helyeit, és be nem bocsátom ujjaimat a szegek helyébe, és az én kesemet be nem bocsátom az ö oldalába, semmiképen el nem hiszem.

IRISH GÆLIC

AGUS air teachd do'n fheasgar an là sin féin, air a' cheud là de'n t-seachduin, agus na dorsan dùinte far an robh na deisciobuil cruinn air eagal nan Iudhach, thàinig Iosa agus sheas e's a' mheadhon, agus thubhairt e riu, Sìth dhuibh. Agus air dha so a ràdh, nochd e dhaibh a làmhan agus a thaobh. An sin bha aoibhneas air na deisciobuil an uair a chunnaic iad an Tighearna.

An sin thubhairt Iosa riu a rìs, Sìth dhuibh: mar a chuir an t-Athair uaith mise, mar sin tha mise 'g 'ur curse uam. Agus air dha so a ràdh, shéid e orra, agus thubhairt e riu, Gabhaibh-se an Spiorad Naomh. Cò air bith iad d'am maith sibh am peacaidhean, tha iad maithte dhaibh: agus cò air bith iad d'an cum sibh am peacaidhean gun am maitheadh, tha iad air an cumail.

Ach cha robh Tomas, aon de'n dà fhear dheug, d'an goirear Didimus, maille riu, 'n uair a thàinig Iosa. Uime sin thubhairt na deisciobuil eile ris, Chunnaic sinne an Tighearna. Ach thubhairt esan riu, Mur faic mise aileadh nan tairngean 'n a làmhan, agus mur cuir mi mo mheur ann an aileadh nan tairngean, agus mur cuir mi mo làmh 'n a thaobh, cha chreid mi.

ITALIAN

La sera di quel giorno, il primo della settimana, mentre per paura dei Giudei le porte del luogo dove si trovavano i discepoli erano chiuse, Gesù venne, stette in mezzo e disse: «Pace a voi!». E ciò detto mostrò ad essi le mani e il fianco. Nel vedere il Signore, i discepoli furono pieni di gioia.

Egli disse di nuovo: «Pace a voi! Come il Padre ha mandato me anch'io mando voi». E ciò detto alitò su di essi e disse: «Ricevete lo Spirito Santo; a chi rimetterete i peccati saranoo rimessi, a chi li riterrete saranno ritenuti».

Tommaso però, uno dei dodici, quello che era chiamato Didimo, non era con loro quando era venuto Gesù. Gli altri discepoli gli dicevano: «Abbiamo veduto il Signore!» ma egli rispose: «Se non vedo nelle sue mani l'impronta dei chiodi e non metto il mio dito nel posto dei chiodi e non metto la mia mano nel suo fianco, non crederò».

NORWEGIAN

DET var om kvelden samme dag, den første dag i uken. Av frykt for jødene hadde disiplene stengt dørene der de var samlet. Da kom Jesus; han stod midt iblant dem og sa: Fred være med dere. Og da han hadde sagt det, viste han dem sine hender og sin side. Disiplene ble glade da de så Herren.

Igjen sa han til dem: Fred være med dere. Likesom Faderen har sendt meg, sender jeg dere. Så åndet han på dem og sa: Ta imot Den Hellige Ånd. Dersom dere tilgir noen deres synder, da er de tilgitt. Dersom dere fastholder dem for noen, da er de fastholdt.

Tomas, en av de tolv, han som ble kalt Tvillingen, var ikke sammen med de andre disiplene da Jesus kom. Vi har sett Herren, sa de til ham. Men han sa: Dersom jeg ikke får se naglemerket i hendene hans og får legge fingeren i det og stikke hånden i hans side, vil jeg ikke tro.

POLISH

AGYD NASTAŁ wieczór onego pierwszego dnia po sabacie i drzwi były zamknięte tam, gdzie unczniowie z bojaźni przed Zydami byli zebrani, przyszedł Jezus, stanął wśród nich i rzekł do nich: Pokój wam! A to powiedziawsy, ukazał im ręce i bok. Uradowali się tedy uczniowie, ujrzawszy Pana.

I znowu rzekł do nich Jezus: Pokój wam! Jak Ojciec mnie posłał, tak i Ja was posyłam. A to rzekłszy, tchnął na nich i powiedział im: Weźmijcie Ducha świętego. Którymkolwiek grzechy odpuścicie, są im odpuszczone, a którym zatrzymacie, są zatrzymane.

A Tomasz, jeden z dwanastu, zwany Bliźniakiem, nie był z nimi, gdy przyszedł Jezus..Powiedzieli mu tedy inni uczniowie: Widzieliśmy Pana. On zaś im rzekł: Jésli nie ujrzę na rękach jego znaku gwoździ i nie włożę palca mego w miejsce gwoździ, i nie włożę ręki mojej w bok jego, nie uwierzę.

PORTUGUESE

Chegada, pois, a tarde daquele dia, o primeiro da semana, e cerradas as portas onde os discípulos, com mêdo dos judeus, se tinham ajuntado, chegou Jesus, e pôs-se no meio, e disse-lhes: Paz seja convosco! E, dizendo isto, mostrou-lhes as suas mãos e o lado. De sorte que os discípulos se alegraram, vendo o Senhor.

Disse-lhes, pois, Jesus outra vez: Paz seja convosco; Assim como o Pai me enviou, eu também eu vos envio. E, havendo dito isto, assoprou sôbre êles, e disse-lhes: Recebei o Espírito Santo. Aqueles a quem perdoardes os pecados, lhes são perdoados; e aqueles a quem os retiverdes lhas são retidos.

Ora, Tomé, um dos dose, chamado Dídimo, não estava com êles quando veio Jesus. Disseram-lhe, pois, os outros discípulos: Vimos o Senhor. Mas êle disse-lhes: Se eu não vir o sinal dos cravos nas suas mãos, e não meter o dedo no lugar dos cravos, e não meter a minha mão no seu lado, de meneira nenhuma o crerei.

ROMANIAN

IN SEARA aceleiaş zile, cea dintîi a săptămînii, pe cînd uşile locului unde erau adunaţi ucenicii erau încuiate, de frica Iudeilor, a venit Isus, a stătut în mijlocul lor, şi le-a zis: „Pace vouă!“ Si după ce a zis aceste vorbe, le-a arătat mînile şi coasta Sa. Ucenicii s’au bucurat, cînd au văzut pe Domnul.

Isus le-a zis din nou: „Pace vouă! Cum M’a trimes pe Mine Tatăl, aşa vă trimet şi Eu pe voi.“ După aceste vorbe, a suflat peste ei, şi le-a zis: „Luaţi Duh Sfînt! Celorce le veţi ierta păcatele, vor fi iertate; si çelor ce le veţi ţinea, vor fi ţinute.“

Toma, zis Geamăn, unul din cei doisprezece, nu era cu ei cînd a venit Isus. Ceilalţi ucenici i-au zis deci: „Am văzut pe Domnul!“ Dar el le-a răspuns: „Dacă nu voi vedea în mînile Lui semnul cuielor, şi dacă nu voi pune degetul meu în semnul cuielor, şi dacă nu voi pune mîne mea în coasta, Lui, nu voi crede.“

RUSSIAN

В тот же первый день недели вечером, когда двери дома, где собирались ученики Его, были заперты из опасения от Иудеев, пришел Иисус, и стал посреди, и говорит им: мир вам! Сказав это, Он показал им руки и ноги и ребра Свои. Ученики обрадовались, увидев Господа.

Иисус же сказал им вторично: мир вам! как послал Меня Отец, так и Я посылаю вас. Сказав это, дунул, и говорит им: примите Духа Святаго. Кому простите грехи, тому простятся; на ком оставите, на том останутся.

Фома же, один из двенадцати, называемый Близнец, небыл тут с ними, когда приходил Иисус. Другие ученики сказали ему: мы видели Господа. Но он сказал им: если не увижу на руках Его ран от гвоздей, и не вложу перста моего в раны от гвоздей, и не вложу руки моей в ребра Его, не поверю.

SERBIAN

Кад би онога првога дана недеље увече, и врата беху закључана где се бејаху ученици његови сакупили због страха од Јудеја, дође Исус и стаде на средину и рече им: Мир вам! И ово рекавши показа им руке и ребра своја. Онда се ученици обрадоваше видевши Господа.

А Исус им рече опет: Мир вам! Као што Отац посла мене, и ја шаљем вас. И ово рекавши, дуну, и рече им: Примите Духа Светог! Којима опростите грехе, опростиће им се, и којима задржите, задржаће се.

А Тома који се зове Близанац, један од дванаесторице, не беше онде с њима када дође Исус. А други му ученици говораху: Видесмо Господа. А он им рече: Док не видим на рукама његовим ране од клинова, и не метнем прст свој у ране од клинова, и не метнем руку своју у ребра његова, нећу веровати.

SPANISH

Y COMO fué tarde aquel día, el primero de la semana, y estando las puertas cerradas donde los discípulos estaban juntos por miedo de los Judíos, vino Jesús, y púsose en medio, y díjoles: Paz á vosotros. Y como hubo dicho esto, mostróles las manos y el costado. Y los discípulos se gozaron viendo al Señor.

Entonces les dijo Jesús otra vez: Paz á vosotros: como me envió el Padre, así también yo os envío. Y como hubo dicho esto, sopló, y díjoles: Tomad el Espíritu Santo: A los que remitiereis los pecados, les son remitidos: á quienes los retuviereis, serán retenidos.

Empero Tomás, uno de los doce, que se dice el Dídimo, no estaba con ellos cuando Jesús vino. Dijéronle pues los otros discípulos: Al Señor hemos visto. Y él les dijo: Si no viere en sus manos la señal de los clavos, y metiere mi dedo en el lugar de los clavos, y metiere mi mano en su costado, no creeré.

SWEDISH

PÅ kvällen samma dag, den första i veckan, var lärjungarna samlade inom stängda dörrar ab fruktan för judarna. Då kom Jesus och stod mitt ibland dem och sade till dem: Frid vare med er. När han hade sagt detta, visade han dem sin händer och sin sida. När lärjungarna sag Herren, blev de glada.

Än en gång sade han till dem: Frid vare med er. Liksom Fadern har sänt mig, så sänder jag er. När han hade sagt setta, andades han på dem och sade till dem: Tag emot den helige Ande. Om ni förlåter en människa hennes synder, är hennes synder förlåtna, och om ni håller kvar en människa i hennes synder, är hon kvarhållen i dem.

En av de tolv, Tomas — det betyder Tvilling — var inte tillsammans med dem, när Jesus kom. De andra lärjungarna sade nu till honom: Vi har sett Herren. Men han svarade dem: Om jag icke får se hålen efter spikarna i hans händer och sticka mitt finger i hålen efter spikarna och stick min hand i hans side, kan jag aldrig tro det.

UKRANIAN

А як звечоріло, того самого дня ,першого в тижні,—а двері ж були замкнені там, де перебували учні: страхались бо юдеїв,—увіходить Ісус, став посередині та й каже їм: “Мир вам!” Це промовивши, показав їм руки й бік. І врадувались учні, побачивши Господа.

І ще раз Ісус їм каже: “Мир вам! Як мене послав Отець, так я посилаю вас.” Це промовивши, дихнув на них і каже їм: “Прийміть Духа Святого! Кому відпустите гріхи,—відпустяться їм, кому ж затримаєте—затримаються.”

Тома ж, один з дванадцятьох, на прізвисько Близнюк, не був з ними, коли то прийшов був Ісус. Тож повідали йому інші учні: “Ми Господа бачили.” Та він відрік: “Як що не побачу на його руках знаків від цвяхів і не вкладу свого пальця у місце, де були цвяхи, а й руки моєї не вкладу в бік його,— ие повірю!”

WELSH

YNA, a hi yn hwyr y dydd cyntaf hwnnw o 'r wythnos, a 'r drysau yn gauad lle yr oedd y disgyblion wedi ymgasglu ynghyd rhag ofn yr Iuddewon, daeth yr Iesu, ac a safodd yn y canol, ac a ddywedodd wrthynt, Tangnefedd i chwi. Ac wedi iddo ddywedyd hyn, efe a ddangosodd iddynt ei ddwylaw a 'i ystlys. Yna y disgyblion a lawenychasant pan welsant yr Arglwydd.

Yna y dywedodd yr Iesu wrthynt drachefn, Tangne-fedd i chwi: megis y danfonodd y Tad fi, yr wyf finnau yn eich danfan chwi. Ac wedi iddo ddywedyd hyn, efe a anadlodd arnynt, ac a ddywedodd wrthynt, Der-byniwch yr Ysperyd Glân. Pwy bynnag y maddeuoch eu pechodau, maddeuir iddynt; a'r eiddo pwy bynnag a attalioch, hwy a attaliwyd.

Eithr Thomas, un o'r deuddeg, yr hwn a elwir Didymus, nid oedd gyd â hwynt pan ddeath yr Iesu. Y disgyblion eraill gan hynny a ddywedasant wrtho, Ni a welsom yr Arglwydd. Yntau a ddywedodd wrth-ynt, Oni châf weled yn ei ddwylaw ef ôl yr hoelion, a dodi fy llaw yn ei ystlys ef, ni chredaf fi.

When the last person has received the antidoron, the priest enters the sanctuary through the holy doors, closes the holy doors and begins the prayers of thanksgiving after holy communion, saying aloud Glory to thee, O God (thrice). While the reader says the prayers of thanksgiving, the priest washes his hands and lips,[19] after which he and the deacon remove their vestments.

After unvesting, the priest and deacon go to stand at their places before the holy table, where the priest says the dismissal of the thanksgiving prayers. After he says Through the prayers... the priest and deacon make three metanias, kiss the holy table and then exit the sanctuary — the priest through the north door and the deacon through the south door.

Standing on the solea before the holy doors, facing east, the priest and deacon make three metanias and then depart in peace.

PSALMS TO BE READ AFTER THE DISMISSAL

Psalm 33

Reader: I will bless the Lord at all times, his praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt his Name together. I sought the Lord, and he heard me, and delivered me from all my tribulations. Come unto him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in him. O fear the Lord, all ye his saints; for there is no want to them that fear him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who

loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and he delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and he will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of his servants, and none of them will do wrong that hope in him.

---

[19] If no deacon is serving, the priest first goes to the prothesis, says the Prayer at the Consumption of the Holy Gifts, consumes the holy gifts and then washes his hands and lips.

Psalm 144

Reader: I will exalt thee, O my God, my king, and I will bless thy Name for ever, yea, for ever and ever. Every day will I bless thee, and I will praise thy Name for ever, yea, for ever and ever. Great is the Lord and exceedingly to be praised, and of his greatness there is no end. Generation and generation shall praise thy works, and thy power shall they declare. Of the majesty of the glory of thy holiness shall they speak, and they shall tell of thy wonders. And the power of thine awesome deeds shall they relate, and they shall tell of thy majesty. The memory of the multitude of thy goodness shall they pour forth, and in thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and his compassions are over all his works. Let all thy works, O Lord, give praise to thee and let thy righteous ones bless thee. Of the glory of thy kingdom shall they speak, and shall tell of thy dominion, to make thy dominion known to the sons of men, and the glory of the majesty of thy kingdom. Thy kingdom is the kingdom of all the ages, and thy sovereignty is in every generation and generation. Faithful is the Lord in all his words, and holy in all his works. The Lord upholdeth all that

Deacon: Amen.

The deacon now quietly censes around the holy table, the entire sanctuary and the clergy who stand there.

The censing being completed, the priest and deacon take up their places at the holy table, and the deacon says to the priest:

Deacon: Let us pray to the Lord. Lord, have mercy.

The priest says the prayer before the gospel:

Priest: Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee. For thou art the Illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon bows before the priest and says:

Deacon: Bless, master, him that proclaimeth the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon, saying:

Priest: May God, through the prayers of the holy, glorious apostle and evangelist Matthew, enable thee to proclaim the good tidings with great power, to the fulfillment of the gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen. Amen. Amen. Let it be to me according to thy word.

THE GOSPEL HYMN[3]

The Joyful Procession with Laurel Leaves and/or Flower Petals

A joyful procession, symbolizing Christ's triumph and victory over death, with a large bowl of laurel leaves and/or flowers is made during the following hymn — which replaces the Alleluia on this day.

The people remain standing, blessing themselves with the sign of the Cross as the priest, strewing the leaves and/or flower petals, passes them.

The procession takes place in this way:

1) during the Hymn As Many as are Baptized, the altar boys begin to prepare for the procession;

2) the procession follows this order: the cross; torches; the rest of the altar boys with icons if no torches are available; if there is a deacon, he carries the censer in front of the priest, otherwise an altar boy does this; the priest carrying the large bowl filled with laurel leaves and/or flower petals; and the fans;

3) the procession begins immediately after the priest sings the first stichos below; and

4) the procession follows the normal route of the Great Entrance, except that the clergy immediately enter the sanctuary instead of staying outside as do the altar servers (for the Gospel).

PROKEIMENON

Psalm 81. *Tone 7.*

Priest:	Arise, O God, judge thou the earth; for thou shall inherit among all the nations.
Choir:	Arise, O God, judge thou the earth; for thou shall inherit among all the nations.
Chanter:	God hath stood in the congregation of gods, and being in the midst of them he judgeth gods.

---

[3] In some traditions, the holy doors and curtains are closed now and the vestments and the altar covers are changed from dark to bright colors.

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (thrice)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

People: Amen.

Reader: Lord, have mercy. (12 times)

Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King. (metania)

O come, let us worship and fall down before Christ, our King and our God. (metania)

O come, let us worship and fall down before the Very Christ, our King and our God. (metania)

PSALM 50

Reader: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sins did my mother conceive me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

During the Canon of Great Saturday the clergy say the Paschal Kairon (pages 819-824), Vesting Prayers and Proskomedia. In some traditions the Kairon, Vesting Prayers and Proskomedia are completed prior to the Midnight Office.

THE CANON

1st Ode. *Tone 6.*

Heirmos

Choir: The children of those who were saved, hid under ground the God who made the persecuting giant of old to disappear in the waves of the sea. As for us, however, let us praise the Lord as did the youths; for in glory hath he been glorified.

Glory to thee, our God, glory to thee!

O Lord my God, I shall praise thy burial with funeral dirges, and indite unto thee pæans, O thou through whose Burial the entrance of life hath opened for me; and who by Death caused death and hades to die.

Glory to the Father, and to the Son, and to the Holy Spirit:

Verily, the super-terrestrial, and those below the earth, beholding thee on thy throne on high and in the grave below, were amazed, trembling at thy Death; for thou O Element of life, wast seen to be dead in a manner transcending the mind.

Both now and ever, and unto ages of ages. Amen.

To the depths of the earth thou descendest to fill all with thy glory; for my person that is in Adam was not hidden from thee; and when thou wast buried thou didst renew me, who was corrupt, O Lover of mankind.

Katavasia

The children of those who were saved, hid under ground the God who made the persecuting giant of old to disappear in the waves of the sea. As for us, however, let us praise the Lord as did the youths; for in glory hath he been glorified.

3rd Ode

Heirmos

Choir: Verily, creation, having beheld thee suspended on Golgotha, O thou who didst suspend the whole earth on the waters without hinges, was overtaken with great surprise, crying aloud, "There is none holy save Thee, O Lord."

Glory to thee, our God, glory to thee!

Thou hast revealed, O Master, numerous sights as signs of thy Burial. But now thou hast revealed thy hidden things as God and Man to those who are in hades also, who shouted, saying, "There is none holy save thee, O Lord."

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast stretched forth thy hands, O Saviour, and gathered the things dispersed of old; and by thy Burial in the linen and the grave thou hast loosed the captives, who shout, "There is none holy save thee, O Lord."

Both now and ever, and unto ages of ages. Amen.

A grave and seals contained thee by thy will, O uncontainable; for by deeds, O Lover of mankind, thou hast made thy power known by a divine act to those who sing, "There is none holy save thee, O Lord."

Katavasia

Verily, creation, having beheld thee suspended on Golgotha, O thou who didst suspend the whole earth on the waters without hinges, was overtaken with great surprise, crying aloud, "There is none holy save Thee, O Lord."